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St. John Emlenton 9:30 1/26/69

*Processional Hymn 207
*Choral Call to Worship
*Confession of Sin
Assurance of Pardon
Responsive Reading Sel. 13 Pg. 566
Hymn 39
Scripture John 10: 1-16
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

Offering, Prayer
*Hymn 270
Sermon
Prayer & Lord's Prayer
Hymn 461
*Benediction
*Threefold Amen

Salem Lamartine 11:00 1/26/69

*Processional Hymn 184
*Choral Call to Worship
*Confession of Sin
Assurance of Pardon
Scripture John 10: 1-16
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

FINAL IN STATEMENT POSTED

Offering, Response, Prayer
Hymn 17
Sermon
Prayer & Lord's Prayer
*Hymn 464
*Benediction
*Threefold Amen

The Good Shepherd

JB HV

Text: John 10;11

Jesus Said, that He was the good shepherd. I think all of us are familiar with the painting of the Good Shepeherd by Bernard Plockhurst. I would like to ask you to think with me this morning of this painting, and to picture in your mind the scene as it was painted by the artist.

In the center of the picture you will notice the shepherd. This shepherd is Jesus. In His arms He is carrying a small lamb. Beside Him is another sheep looking up at Him. This is perhaps the mother. The lamb very well may be those whom He has sought out and looked for. Those who were led astray, but were found by Him before theyb were lost completely. The sheep looking up at Jesus may represent those who are looking to Him with longing in their hearts. A yearning to be in the kingdom. To be safe within the confines of the Masters home. Behind we can see the other sheep trailing along. These are probably the ordinary followers. Those who go along and do their duty. Those who live their lives and try to do the will of the Master. Those who do not want to be the first in the kingdom, but who feel safe and secure just being with Him. With their Shepherd. One sheep in particular stands out from all the rest. He stands out simply because he is black. This sheep could represent several things. It could portzay those people who are of differant skin color than us. Or it could stand for those who are often referred to as black sheep. Usually a black sheep stands for someone who is doing the wrong thing or being the wrong kind of person. Yet notice how the black sheep mingles with the other sheep. If it weren't for his color he would appear the same as the other sheep. Perhaps what the artist was telling us is that the black sheep could represent any or all people. There are perhaps many black sheep in a church as well as outside. There are perhaps many black sheep in business as there are outside. In other words to be a black sheep one need not be the very worst rerson in the world. There may be a lot or a little of the black sheep in each of us.

Then notice the calm serene pastoral scene. The hills in the background. The stream flowing through the pasture. It gives one a sense of calmness

Now if we can hold this picture in our minds and think about ~~what~~ the parable that Jesus told in our Scripture then perhaps we may see the Master as he was seen through the eyes of an artist..

Jesus said that He was the good shepherd.. Well we need not explain this because I think we are all well aware of what constitutes a good shepherd and a bad one.. But He said a strange thing. "I am the gate of the sheepfold." To understand this we need to know that in the Holy Land the sheepfold or corral in most instances only has one opening. When the sheep are brought in to the corral at night, the shepherd waits until all are safely in and then he lays down in front of the gate so that nothing can get in or out without his knowledge.. Thus he literally becomes the door or the gate of the sheepfold. Jesus thus meant that through Him we now have access to God.. He opened the door for us.. He also ~~exists~~ used a well known Jewish phrase of the time. He said that through Him ^{WE} can go freely in and out.. To a Jew this was the way of describing a life that was absolutely safe and secure.. To be able to come and go without threat of war, or being molested or being afraid of anything is the ultimate in security. This is what Jesus was saying. That through Him we have this perfect safety and security. That through Him we can enter into a fellowship with God and be safe and secure with Him.

Then He said that the good shepherd lays down His life for his sheep. In Palestine this very often becomes the case. One man who wrote a book about the Holy Land tells of a young shepherd boy who defended his sheep against three Bedawin robbers. He could have fled but instead he chose to fight. And he was killed, and almost hacked to pieces with the knives these men use. This is what Jesus said the Good shepherd would do for us. He laid down His life not to a group of robbers, but to a crowd of people who could not accept His truth. But He did it willingly and without hesitation as a good shepherd would to protect his sheep.

[illegible]

But then at the close of the parable Jesus says, "And there are other I have that are not of this fold, and these I will lead as well. They too will listen to my voice, and there will be one flock and one shepherd." Now notice it read, "There will be one flock and one shepherd. Now according to Wm. Barclay the New Testament Biblical scholar, the King James version and many other earlier Bibles mistranslated this. They said, "And There will be one fold and one shepherd. This dates back to the Roman Catholic Vulgate Bible. What is so significant about this you say? Well, for years the Roman Catholic Church has taught that on the teaching of this verse, that since there is only one fold, there can only be one Church, the Roman Catholic Church and that outside the Church there is no salvation. If you recall I read the verse flock and not fold. The Jerusalem Bible does not have the mistranslation spoken of by Mr. Barclay, and yet this Bible is completely a translation done by Roman Catholic scholars. And incidentally I may add that this version is the closest to the original meanings as we can get. Now what this all amounts to is ~~this~~ that perhaps the Roman Catholic Church has revised their views on this important point. But what is perhaps more important is the fact that we protestants have changed some of our thinking too. And we need to change it more. This past week was observed as a week of prayer for Christian unity throughout the world. It was observed in our area ~~here~~ involving the local congregations. A pre-prepared service was used each day for 8 days in a different church each day. I attended the last one yesterday mainly because I was involved in it. But I wish I could have attended all of them. We had people from The Methodists and Episcopal churches in Foxburg, the Lutheran and our church at Lamartine, the Methodist, Luth. Presbyterian and U.C.C. of Emlenton, and the Roman Catholic Church of Emlenton.

I was able to meet Father Hickey there and we had quite a long chat. George (we are on a first name basis since I feel uncomfortable calling someone father who is not old enough to be my father, or should I say could not be my father). But anyhow George told me quite an interesting story. At one certain area Pa. he attended retreats periodically with many other priests. At each of these retreats the local Bishop would speak to them at the very close of the retreat. He would begin by reading off a list of the deceased priests and remind these present to remember them in their prayers. Then he would ask them if they were

the involved in activities with ~~their~~ Protestant ministers of the areas where they were serving. Then he would go into a little illustration to show why they should become involved and try to work with the ministers. He said that had the Pope and the Cardinals and many others involved at the time, had they been a little tolerant and trusting a certain man would have had a different impact on religion. This man was none other than Father Luther. This Bishop spoke Ecumenically like this back around 20 to 25 years ago when no one was thinking of an Ecumenical movement and least of all the Roman Catholic Church.

My thoughts for this sermon turned to Christian unity when yesterday I read in the litany for the day the very verse I quoted a few minutes ago. "And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will only be one flock and one shepherd." This should give us pause. It should make us realize that too often we seem to think that heaven is going to be compartmentalized just as our cities and towns are. We are going to have Baptists here, and Methodists here, and over here is where all of us will be and so on. When we think of there being only one flock, we think that means us. It doesn't pertain to that other Church over yonder. Nor does it pertain to a church down the road. And most certainly it cannot pertain to the Catholics, and most certainly not the Jews. Just us. But you see we need to change our thinking and soften our hearts toward others. Jesus did not come preaching denominations. Nor did He preach about heaven being exclusively for a certain group. But He did preach about loving our neighbor. And He did preach about trying to bring others to Him. We can do this in our local congregations and we can do it without thinking or believing we are right and every one else is wrong. Harry Emerson Fosdick the great ~~minister~~ Baptist minister used to quote a few lines of crude poetry. "We are God's chosen few, all others will be damned; There is no room in heaven for you; We can't have heaven crammed." The Church and religion are meant to bring men into closer union with God. It is not meant to split people apart. Christ is not the Christ who divides, but He is the Christ who unites. This is what He meant by saying that He ~~was~~ is the Good Shepherd.

Salem Lamartine 9:30 3/2/69

*Processional Hymn 159
*Choral Call to Worship
*Confession of Sin--
*Assurance of Pardon
Scripture Matthew 21; 33-46
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Wed. Lenten Service 7:30

CONGREGATION MEETING 7:30

CHORAL AT 2:00

Offering, Response, Prayer
Hymn- 470
Sermon
Prayer & Lord's Prayer
*Hymn 223
*Benediction
*Threefold Amen

St. John Emmenton 11:00 3/2/69

*Processional Hymn 11
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel 27 Page 578
Hymn 262
Scripture Matthew 21; 33-46
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Lenten Services TODAY

Lenten Service Lamartine

WORLD DAY OF PRAYER

PRES MARCH 7 2:00

Offering, Prayer
*Hymn 154
Sermon
Prayer & Lord's Prayer
*Hymn 469
*Benediction
*Threefold Amen

The Vineyard of the Lord

Text: Matthew 21; 33-46

As our Scripture we heard another ~~parable~~ of the parables of Jesus. We are now well into the Lenten Season and this parable points very directly to Jesus as, "The Suffering Servant." But it also gives us some very definite guidelines for our lives.

In this parable Jesus was telling of something that was very real in the lives of His listeners. Every detail was very much fact and quite familiar to these people. He starts out by saying that, "A man, a landowner, planted a vineyard; he fenced it around, dug a winepress in it and built a tower; then he leased it to tenants and went abroad." The hedge mentioned was a thick thorn hedge to keep out wild animals such as boars and also to keep out thieves who would steal the grapes. The wine press consisted of two troughs that were either hollowed out of the rock or built of bricks. And every vineyard had a wine press. The way it worked was due to its construction. ^{THE TROUGH} One was a little higher than the other and it connected with the lower one by a channel. The grapes were pressed in the higher one and the juice ran off into the lower trough. The tower had a two-fold purpose. It served as a watch tower to watch for thieves, and as a place of lodging for those who were working in the vineyard.

And as for ~~the~~ the actions of the owner of the vineyard going away, This too was normal. It was very common for estate owners to rent out their estates to someone else. Their only concern was that the rent came in on time. The rent could be paid in three different ways. It could be strictly for money, or it could be for a fixed ^{amount} ~~percentage~~ of the fruit, no matter what the crop may be, or it might be an agreed percentage of the crop. Nor was the action of the ^{TENANTS} ~~cultivators~~ entirely out of line. Palestine was seething with unrest, and the working people were discontented and rebellious. So it could have been possible for them to seize the son of the landowner and kill him. But it isn't too hard to see to whom Jesus is pointing His attack. The vineyard is the nation of Israel, and the owner of the vineyard is God. The ^{TENANTS} ~~cultivators~~ are the religious leaders of Israel. The messengers who were sent repeatedly are the prophets sent by God. Many of them were rejected and killed. And the Son who came last and was killed is Jesus Him-

self. So you see this is a very appropriate lesson for this time of the year. But more than that it is just as up to date as anything we could pick up and read today. It tells us of the privilege that is ours. God gives us everything we ~~need~~ need. The hedge, the wine press, the tower, everything that the tenants need to run the estate. You see God not only gives us the tasks to do, but He gives us the means to do it as well. But how often do we look at it that way? We take everything we have pretty much for granted many times. We are many times too self sufficient. We rely on ourselves and seem to think and feel that we are the ones responsible for what we have and what we are. But we need to get back to the old feeling and belief that everything we have and everything we are comes to us from the goodness and love of God. Perhaps this is a bit old fashioned, and perhaps it may be looked down upon, since the current trend toward atheism frowns on this. But if we are really believers in a Divine creator, Agod as we have worshipped, then it is high time we returned to the old ways and the old principles of religion. It is good to make changes and to modernize things as needed. But we need to begin once again to believe in a God who created everything and who gave us all we have and made us what we are. This is what Jesus was pointing out in this parable.

God gives man freedom. Just as the estate owner gave the tenants the run of the vineyard, so God gives us the freedom to live. God has trusted each of us with a life to live. He is no harsh taskmaster who stands behind us and makes sure that we do what must be done. Just the opposite is true. He trusts us with what He has given us to do. If we live as we should then we can enter into the joy of our Lord. If we do not live as we should we are told that we enter into the joy of Satan and his domain. This is the choice that is given to us by God. How we live and what we do is up to us. This is the freedom given to man by his Creator.

But with this freedom there comes a day when we must answer for what we have done with what has been given to us. This we often refer to as the day of reckoning. We need have no fear though if we have been faithful tenants of the vineyard. If, however we have not been faithful tenants, then we need indeed fear.

This parable tells us a lot about Jesus. It shows us that Jesus quite frankly admits that the messengers who came before him were just that, messengers. They were prophets and very clearly Jesus is saying that He the Son, broke the line of prophets that came from ^{God} God was not content to keep sending prophet after prophet to people who would not listen. So finally He sent His Son. As Jesus tells the parable, the landowner thinks to himself, "They will respect my son." In other words this is what God ~~thinks~~ must have thought, at least this parable ^{EXPRESSES IT THIS WAY} tells us this. But you see, this Son was no ordinary prophet or messenger. This was the Son.

The final thing that this parable tells us is the Sacrifice of Jesus. Here He clearly sets it down that He knew what lay ahead. He was well aware of the consequences that He must face. The way He sometimes spoke of it, He did it so matter of factly. It almost seems as though He were telling His followers something simple, such as; it's a nice day. But it wasn't something simple and easy. It was the pronouncement that He would suffer and die. But as I said before, He did it willingly. No one did it for Him. He did not die because He was compelled to, He did it because He wanted to. This would require love. Probably much more love than you and I could muster. We should always be aware of this sacrifice that was made for us. And especially during Lent we are made aware of this gift. We should be more humble at this time and should show more humility in our lives. When we stop to think of this overwhelming thing that was done for each of us our hearts should overflow with love. Yet we are usually very reserved with our love for Christ. We can find it easy to show love to our families, to our children, to our parents and even to friends. But, how much love do we give to Christ? We come to Church and we worship, which is good. But the gift which God gave for us is taken so much for granted. We don't think too much of it except at this special time of the year. Perhaps if we each one strove just a little bit harder to show our love for Christ in our daily lives, we could bring about a change not only in ourselves, but in others around us. Lent is not the only time when we should be grateful and thankful for the sacrifice of Jesus. We should be grateful and thankful all of our lives. Just think of the pain and the suffering endured for us, by the Son of God. Isn't this

reason enough for us to want to change ourselves from the weak, sinful people that we are? And we are weak, and we do sin, contrary to the feelings and the belief some. One of the doctrines of the Methodist Church has to do with striving for perfection. A continual striving to become a better and better person. Very few Methodists would state that they can reach perfection in this life. But one contractor I did some work for, very frankly and seriously stated that he was perfect. When I heard him state this I told him I never realized that I was working with Jesus. His men after this often referred to him as Jesus. But you see we are not without sin. The Psalmist states, "For I acknowledge my transgressions and my sin is ever before me." But if we point our thoughts to the cross, we can realize that Jesus died for our sins. That we can have forgiveness for our sins. Many things have been written down through the years about the cross, which gives us some indication how mens thoughts have been upon it. Sir John Bowring who was ~~an~~ a distinguished Englishman wrote the hymn, "In the Cross of Christ I Glory." In it he states the love that comes from it. The peace and the blessing brings into the life of the Christian. We may have sung it many times and never given it much thought. I would like to share it with you once again and perhaps if we were to take its words to heart we can become more Christlike in our lives.

"In the cross of Christ I glory, Towering o'er the wrecks of time;

All the light of sacred story gathers round its head sublime.

When the woes of life o'ertake me, hopes deceive and fears annoy,

Never shall the cross forsake me; Lo! it glows with peace and joy.

When the sun of bliss is beaming Light and love upon my way,

From the cross the radiance streaming Adds more luster to the day.

Bane and blessing, pain and pleasure, By the cross are sanctified;

Peace is there that knows no measure, Joys that through all time abide."

Let us pray.

Lent 1969 March 5, 1969

Evening Service Page 10
Opening

Hymn 479

Scripture Luke 9; 18-27

Prayer

Hymn 160

Sermon

Prayer & Lord's Prayer

Hymn 158

Benediction

PARISH AGREEMENT ON DULL
BOARD

IN FUTURE CONG. MEETING

NEXT LENTEN SERVICE 26TH.

16TH REV. HIAK

23RD PAUL ALOY

Dear Daddy, ---~~dear~~

~~T~~
~~H~~

The church service you had was good.
~~-I~~ I liked the song TELL THE STORY.
~~Today is~~ Today is a nice day
Isn't it?

Love ,Nancy

Lenten Meditation March 5, 1969

Text: Luke 9; 18-27

As most of you must have surmised by now, I have a certain love for music. I especially am fond of hymns and their background, who wrote them why they came to be written, and the thinking of the person who wrote them. These to me are very intriguing thoughts. Perhaps some of you may share this love also. All in all I think we can safely say that music in the Church has a distinct part in the service and that it plays a unique role in the life of the worshipper. For my theme for this Lenten season I have chosen to think along the lines of the central point of the Season, and this is the cross. In particular I have thought of using some of the better known lenten hymns for my background material. One such hymn is, ~~the hymn~~ "When I survey The Wondrous Cross."

"When I survey the wondrous cross on which the Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride."

Isaac Watts wrote this beloved hymn. He was considered, and often referred to as the father of English hymnody. He once said of himself, "It was not my design to exalt myself to the rank and glory of poets; but I was ambitious to be a servant to the churches, and a helper to the joy of the meanest Christian." He was the most productive of the hymn writers of his day. During his lifetime he practically ruled the sanctuary of music in the English church. His hymns and his only were sung; and for many years nothing else but Watts hymns were sung throughout the English speaking world. When we look at this hymn and see its solemnity, its religious fervor and passion we cannot help but agree with a Matthew Arnold who considered it the greatest hymn in the English language.

When we look at the cross in our minds eye, or cause our thoughts to be directed to it we can perhaps feel the humility this writer must have felt when he penned the words, "My richest gain I count but loss, and pour contempt on all my pride." Can we honestly think of the cross and have, anything but humility. All the things of this world, and all of the valued possessions we may have, shrink to nothingness when we consider the enormity of this sacrifice.

"Forbid it Lord that I should boast, Save in the death of Christ my God;
All the vain things that charm me most, I sacrifice them to His blood."

We cannot boast of anything in comparison to the death of Christ. All the honors and the riches of this world may be heaped upon us or poured at our feet, and yet they are nothing as compared to the blood of the Lamb. A man must spend his life in the service of mankind. He cannot ~~have~~ hoard it or save it. He must use it. He cannot stand back and ask, "What's in it for me?" But he must ask, "How much can I give?" He cannot ask, "What is the safe thing to do?" But he must ask, "What is the right thing to do?" This is what Christianity demands of those who will serve. This is what Christianity is to those who would follow in the footsteps of the Master.

"See from His head, His hands, His feet, Sorrow and love flow mingled down;
Did e'er such love and sorrow meet, or thorns compose so rich a crown?"

Jesus knew what lay ahead when He spoke to His disciples and told them of His coming suffering and death, which we heard read as our Scripture.

He knew that the agony and misery would be horrible. The torture would be cruel, and the death slow. He must have known what crucifixion was, and what it meant. When He was about eleven years old a man named Judas the Galilean had led a rebellion against Rome. What he had done was to raid the royal armoury at Sepphoris, which was only four miles from Nazareth. The Romans burned Sepphoris to the ground sold its inhabitants into slavery and crucified two thousand of the rebels. They were executed on crosses which were set in lines along the roadside, so that they would serve as ~~reminders~~ a warning to others who might be tempted to rebel.

So Jesus tells His followers that if anyone wants to be a follower of His, they must take up their cross every day and follow Him. This means to be willing to stick our necks out for Him. It means being willing to forgo the love of the world and to love Him. It means being involved in life where it is lived and not to close ourselves off from the rest of the world. It also means to be willing to sacrifice of our time, of our money to serve the kingdom, and it means to be willing to share whatever talents we are blessed with, with others. Some people are of the erroneous idea that using our talents only applies to those

who have a talent such as singing or being able to speak and to preach. But this is not so. All of us have talents of some sort. To some it may be the ability to give comfort to those who are ill or need consolation. To some it is the ability to work with their hands and to show others how to do this. To still others it is the ability to teach children or adults for that matter. But each of us has these abilities and if we do not use them we are not accepting our Christian duty. We are not taking up our cross daily and following Christ. This is what He meant when He told his disciples this.

There are two seasons of the Church year that have a very visible effect on most people. These are Christmas and Lent. Lent in particular affects more people I think because it makes us aware of our sinful selves and what the sacrifice of Jesus means to us as His followers. I have always been deeply moved by Lent and I have come to be much more deeply moved at this season since I have been able to serve in my present capacity. To me it is a time of deep soul searching. It is a time that makes me aware of what my religion is all about. When I contemplate what Jesus did for me I can't help but echo the words of another hymn that Isaac Watts wrote, when he said, "Alas and did my ^{Saviour} bleed and did my sovereign die, Did He devote that sacred head for a worm such as I? We have reformed the wording to read, "For sinners such as I." Somehow the word worm must have made some people squirm a little so it was taken out. But could we become any lower than a worm? Perhaps we ~~strive~~ strive to think too highly of ourselves and maybe this ^{is} ~~may~~ ~~one~~ one reason why religion is in the turmoil it is today. We need to acknowledge our sinfulness and our need of salvation. This is what the cross is all about.

The closing verse of When I Survey the Wondrous Cross, I believe is one of the most meaningful pieces of verse ever written about the cross. If you and I and every professing Christian were to make this the central theme in our lives, perhaps we would be better Christians. Perhaps we would feel the need just a little more to be willing to take up our cross daily.

"were the whole realm of nature mine, That were a present far too small;

Love so amazing so divine, Demands my soul, my life, my all."

Let us pray.

Salum Lamartine 11:00 3/9/69

*Processional Hymn 463
*Choral Call to Worship
*Confession of Sin
* Assurance of Pardon
Scripture Mark 11; 20-33
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements
Feb. 16th Rev. Hiack
Mar. 23rd Paul Aloyi
Parish Agreement on board
1660 not loan, but subsidy or grant

CHURCH PRACTICE 2:00

MRS. LATSHAW

LENTEN SERVICE 26TH.
~~MARCH~~ 2 p.m.
APRIL

Offering, Response, Prayer
Hymn 235
Sermon
Prayer & Lord's Prayer
*Hymn 208
*Benediction
* Threefold Amen

St. John Emerton 9:30 3/9/69

*Processional Hymn 27
*Choral Call to Worship
*Confession of Sin
* Assurance of Pardon
Responsive Reading Sel 23 Pg. 575
Hymn 48
Scripture Mark: 11; 20-33
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements
Mar. 16th Rev. Hiack
Mar. 23rd Paul Aloyi

Offering, Prayer
*Hymn 164
Sermon
Prayer & Lord's Prayer
*Hymn 316
*Benediction
Threefold Amen

Removing Mountains.

Text; Mark 11; 20-33

MARK

Our Scripture lesson for this morning had to do with prayer, faith and authority. These are three very heavy subjects to try to cover in one sermon to be sure. However I only intend to scratch the surface so to speak, in order to point out the relevance of these subjects to the cross. As ~~you~~ most of you know, the central theme we are covering is the cross. Each one of these three subjects has something specific to do with the cross. At sometime in the future I intend to devote a sermon or series of them on prayer. So at this time I will not delve into it too deeply.

Jesus was telling His listeners a very common Jewish phrase. It was a very vivid phrase used in connection with the removal of difficulties. A good teacher who could remove the difficulties from the minds of his scholars, was called, "A mountain mover." What the phrase really means as Jesus used it, is that if we have real faith, prayer is a power that can solve any problem, and make us able to overcome any difficulty. This may sound very matter of fact and so simple that it may cause some to say, "Get him, its easier said than done." Which is all very true. But it means first, that we must be willing to take our problems and our difficulties to God. This is a very difficult thing to do however. Many times what we want or what we wish is something that we should not want at all. Many times it is a thing that we should not even think of doing. Many times it is something of which we have no right to ask. So the real test in all of this is that we ask ourselves the question, "Can I go to God with this and expect His help?" Then if it meets ~~this~~ test we should go to God with it. Then secondly we must be willing to accept God's guidance when He gives it to us. It is useless for us to ask for God's help and guidance if we are not ready to be humble and accept what His answer ^{may} ~~must~~ be.

Now if we follow along with Jesus during the week of His passion, we see that on the evening of the Last Supper, He went to the Garden of Gethsemane, and prayed fervently on three different occasions. What is recorded is that He prayed that the suffering and the agony and the cross itself would be taken from Him. That He be spared the ordeal which He felt was the Father's will. We are not

TOLD

1 in any of the Gospel accounts that His prayer was answered. At least not in so many words. But we are led to believe that His prayer was answered. At least it appears as though this may have been the case, by the words He used after He finished His third prayer. He said, to His disciples, "The hour has come." By this it would seem that He definitely had His answer. And during the hours that He hung on the cross He prayed to God. So Jesus points us to prayer by His very actions. He knew what prayer was for, He used it often. And so should we.

The faith that Jesus said could move mountains was another ^{THING} He ^{USED} time after time. We can leaf through the Gospels and find quite a few incidents where He points to faith or displays it in His own life. The thought occurred to me this week when I thought of leafing through the Gospels, that perhaps what we should do in Church each week is to ask a question that can only be answered by doing some research in our Bibles. In this way we could perhaps get more people to use their Bibles. ^{MAYBE} ~~Perhaps~~ the person with the right answer the next Sunday could be given a hundred green stamps or something. ~~Perhaps~~ ^{THIS} may be frowned ^{UPON} by some but we do need more Bible reading in our religion. But getting back to the subject, Jesus was a man of faith. He had the faith that His Father was with Him in all things. If only we could have this absolute, unrelenting faith such as Christ. But you see we are subject to the human failing of being weak. We want to have this unswerving faith, but we always bring our reservations into the circumstance. We think, "Maybe He won't answer my prayer," or, "maybe God won't be with me," "If I try this I just know I am going to do it all wrong," or things such as this. But you see God is with us and He will be with us if we just put ourselves into His hands. I think most of you can remember the insurance slogan I used on one occasion, how, "You are in good hands with God." Well this is how Jesus lived, and certainly if it worked for Him it can work for us. But we must believe it first and then act upon it. This is the only secret. First belief and then action.

In the Temple mentioned in our Scripture were two famous cloisters. Now a cloister as in this instance was a covered way walled on one side and colonnaded on the other. One of these cloisters was on the East and one on the ~~side of~~

southside of the Court of the Gentiles. The one on the east was called Solomons porch. It was reportedly a magnificent arcade made by Corinthian columns 35 feet high. The one on the south was even more magnificent. It was formed by four rows of white marble columns each 6 feet in diameter and 30 feet high. There were 162 of them. It was a common thing for Rabbis and teachers to stroll among these columns and teach as they walked. Most of the great cities of ancient times had these cloisters and arcades. They gave shelter from the sun and the wind and the rain. And it was a plain fact that in ~~most of~~ these places most of the religious and philosophic teaching was done. One of the most famous schools of thought was that of the stoics. They received their name from the fact that Zeno their founder taught as he walked in, "The Painted Porch," in Athens. The word stoa means "porch or arcade" and the stoics were "the school of the porch." It was in these cloisters in the Temple that Jesus was walking and teaching. This is where He was confronted by the chief priests and the scribes and elders. They asked Him the question, "What authority ~~do~~ have you for ~~doing these things~~ acting like this, or who gave you the authority to do these things." Jesus answer was a question for them. Had He answered that He was acting under His own authority they could have arrested Him. And Had He answered that He was acting by the authority of God, He could have been arrested on the charge of blasphemy. His question was about John the Baptist, whether his work was human or divine. They in turn knew that if they answered that it was divine then Jesus would ask why they were against him. ~~If however they said that it was human~~ They also knew that if they replied that John's work was divine this would mean that they must accept Jesus as the Messiah, since John pointed all men to Jesus as the Messiah. If however they said John's work was human, they stood against the people since the death of John had made him a martyr and he was accepted as a prophet. So they answered that they did not know. To which Jesus replied that neither would He answer their question. But Jesus always showed and said by what authority He did things. It was always done with the authority of God. Jesus accepted this authority. He never flinched from it or failed to do it. In fact He tried in all things to do what God wanted Him to do. He emphasized the fact that God sent Him into the world to do His will. This is what we have a real need for in our present day. We need to accept the authority of God in our

lives. In fact a large segment of our society needs to learn to accept authority ^{AS WELL AS FROM GOD.} as it comes to us from our elected officials and our police. The rule too often ^{EXAMPLE OF FLAG SALUTE (PLEDGE ALLEGE)} today is to try to resist authority and to try to do everything against it. ~~THIS~~

^{THIS} ~~A~~ is a form of evading the truth. And the truth is that laws and regulations are made for our own good. The laws of God protect us from the perils and pitfalls of life. But if we break these laws and resist the authority of God we are not facing up to the consequences. We are deceiving ourselves. We become more deeply enmeshed in our own circumstances and eventually find ourselves helpless. But if we try to follow the authority of God we can find consolation and peace not only in our troubled world, but in our troubled lives. This is the lesson we must learn from the example of Jesus.

Jesus taught us about prayer, He taught us about faith, and He taught us about the authority of God. If we ~~try~~ try to observe all of these things in our lives, we can live with ourselves knowing that God is with us. This is where we gain the peace that passes all understanding. This is being a Christian. ^{and} our lives gain the meaning that they should have. These are the lessons Jesus taught us and if we are willing to accept what He has offered us, then we will live in this light. Let us pray.

* IN A CONVERSATION WITH ONE OF OUR MEMBERS LAST NIGHT, SHE SAID THAT WHEN WE HAD PRAYER & BIBLE READING IN SCHOOL WE DIDN'T HAVE ALL THIS TROUBLE. BUT AS SOON AS IT WAS TAKEN OUT THIS ALL STARTED. AND THIS IS TRUE.

Wed. March 20th 1969

Call to Wor-ship: Pg. 23

Opening Hymn 287

Scripture Matt. 26; 14-16, 20-25, 47-50

27; 3-10

Gloria Patri

Prayer

Anthem Mr. Weaver

Announcement: ?

Church Sunday 9:30

Hymn 223

Sermon

Prayer & Lord's Prayer

Hymn 141

Benediction

Postlude

Judas The Traitor

Text:

During lent we generally hear and read mostly about Jesus. This is only natural since the season of lent is supposed to make us aware of the suffering and death which He endured. But there is one character who played a very important role in the events leading up to Christ's death. The man is Judas. We touched upon him briefly not too long ago, but we didn't look at him too closely. When we read the story of Judas as it is written in the Gospel it is broken up and does not leave too much of an impression on us. But if we take and put it all together and read it, the story becomes more like a story.

The first thing that we read about Judas concerning his betrayal of Jesus is the episode of his bargaining with the chief priests. The Gospel of John points out one thing that is not included in the other Gospels. If you recall at one point during the final days of Jesus, He was in a house in Bethany and a woman anointed His head with an expensive perfume; John tells the story that Judas questioned why this perfume wasn't sold and the money given to the poor. Then he adds that Judas did this not because he was concerned for the poor, but because he was a thief. Judas was the treasurer of the disciples and John adds that he had been taking money from the treasury. This argument has never been proved or disproved one way or the other. The one reason that it is not accepted too much, is the fact that many things in John's Gospel are thought to be merely his interpretation given in his style to point up what he is trying to make others believe. But nevertheless the chief priests were very eager to accept the chance to have Jesus turned over to them. They had been looking for a way to seize Jesus without arousing the anger of his disciples or His followers and this was just what they wanted. They agreed on a price of thirty pieces of silver was the price the Law had fixed as the price for a slave's life. It was thirty shekels and not thirty Denari as is so often said. The price that Judas received was approximately \$19.20 since the value of a shekel was

approximately 64¢.

There are three train- of thought as to why Judas betrayed Jesus. The first is greed. But this is thought to be rather unlikely by most scholars due to the fact that the gain was so little. If it is true that Judas did this strictly for money, then this is the most terrible example of what a man will do for money. The second reason is hatred. Judas may have betrayed Jesus because he thought that Jesus was going to be the leader of the rebellion against the Romans and when instead He remained quiet and loving toward all people, then Judas became disillusioned and began to hate Jesus and for this betrayed Him. Then the third reason is that Judas wanted to force the hand of Jesus to reveal Himself as the real Messiah. The consensus of opinion is that Judas never really intended for Jesus to die, and He thought instead of letting Himself be arrested Jesus would fight back. Most Biblical scholars believe that this is the most logical answer to why Judas betrayed Jesus.

In the next scene of the story we find the disciples and Jesus eating. When Jesus makes the declaration that one of them would betray Him, they are dumbfounded and want to know who it is. This proves that the deal that Judas made had been done in secrecy. For had it been done with the knowledge of the other eleven, the chances of his being killed by them would have been very good.

Then we come to the kiss of betrayal. This is the strange part of the whole story. Why was there a need to kiss Jesus to identify Him? These people knew Him. They had seen Him in the temple only the Sunday before, when He drove the money changers out. But here again the thought is that Judas believed that Jesus would react with violence when they tried to seize Him and Judas was merely trying to speed the process up. However his scheme backfired and Judas was a very disillusioned man.

The final act of the story is the suicide of Judas. We are told that Judas repented and brought back the money to return it. Now here is where Matthew adds one of his little touches to the event. All through the Gospel of Matthew you can find where he makes reference to a prophecy of the Old Testament

trying to prove that Jesus was the Messiah. In the first place most of these quotations were taken out of context and did not apply to Jesus at all. And in the second place he is very often mistaken where the quotation comes from. But we must recall that Matthew was writing to Jews to try to accept Jesus as the Messiah and he felt in order to do this he had to convince them beyond a doubt. So he added these prophecies. The prophecy quoted by Matthew, which he attributed to Jeremiah was in fact spoken by Zechariah. But in this final portion of the betrayal story we see that Judas was a troubled man because of what he had done and as a result he committed suicide.

Many people who read this story are very quick to say that had they been Judas they would have never betrayed Jesus. But the thing they are so prone to forget, is the fact that when things do not go exactly our way, or the way we think they should go, then we try to make them go the way would like them to go. It is so easy to stand on the sidelines and say boy that wouldn't be me. But ^{one thing is certain} ~~for example~~ we are not living 2000 years ago, and it is so ^{that} easy to betray Jesus in today's world we don't have to go back 2000 years.

Think of the times we have each betrayed Him. We betray Him every time we refuse or neglect to do what we should do as a Christian. We betray Him every time we show hatred instead of love to another person. And we betray Him whenever we forget the sacrifice He made for us and we take it for granted.

There is one other lesson that this story of Judas proves. And this is the fact that once we have done certain things, we cannot undo them. Judas was unable to undo the wrong that he did to Jesus and because of this he ended his life. All of us can look back in our lives and find something that we have done, some sin or some wrong that we have done to someone, and we can say as probably Judas did, "If I could only do that over again." If I only had that time to live over again. But the sad thing of life is that we only have most opportunities once. The occasion to do the right thing only comes once. We can't turn the hands of the clock back, no matter how much we would like to. Omar Khayyam the Persian poet wrote in the Rubaiyat the following poem.

The moving finger writes: and having writ, moves on; nor all your piety nor wit shall lure it back to cancel half a line, nor all your tears wash out a word of it.

The very fact that we cannot undo what we have done many times, should make us that much more careful that what we do and say are the proper thing to do and say. None of us should ever condemn Judas for what he did. Because the simple truth is that we are all Judas' and we remain that way unless we are able to come to Christ and let Him lead our lives. If we recall the passion story of Jesus we find that at the time of His trial all of the disciples had deserted Him. Did this make them any better than Judas? Of course it didn't, but they probably all hated Judas for what he had done, and they probably all felt that they would never have done it either. But what they did amounted to the same thing. So you see human nature is the same today as it was back in the days of Jesus. You and I are exactly the same as Judas and the disciples. We have the same feelings, the same desires, and the same motivations. And if we are given the same set of circumstances we would most likely do exactly as they. So it does no good whatever for us to stand back and to say that we would not have done that. What each of us need to do is to come to Christ and lean on Him for our strength. There is a hymn that goes, "I heard the voice of Jesus say Come unto Me and rest; Lay down thou weary one lay down thy head upon my breast. I came to Jesus and I was, weary and worn and sad; I found in Him a resting place and He has made me glad. I heard the voice of Jesus say, "Behold I freely give, the living water thirsty one, stoop down and drink and live." I came to Jesus and I drank of that life giving stream; my thirst was quenched, my soul revived and now I live in Him. Let us pray.

Salem Lemartine 9:30 3/30/69

*Processional Hymn /35
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture John 11: 55-57, 12: 1-19
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

MIDWEEK SERVICE WED. 7:30

TRIAL OF JESUS

CANTATA TONIGHT 7:30

CHURCH PRACTICE 1:30

Offering, Response, Prayer
Hymn /36
Sermon
Prayer & Lord's Prayer
*Hymn /37
*Benediction
*Threefold Amen

St. John's Emelton 11:00 3/30/69

*Processional Hymn /36
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel 28, Pg. 579
Hymn /37
Scripture John 11:55-57, 12: 1-19
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

No Lenten Service today.

Good Friday service Pres. Church 2:00

Mid-week service Salem 7:30 Wed.

Trial of Jesus.

consistory tues 7:30

CANTATA TONITE 7:30 SALEM

MRS. MCCORD DONOR MAR 2:00

Offering, Prayer
Hymn /64
Sermon
Prayer & Lord's Prayer
*Hymn /68
*Benediction
*Threefold Amen

The Prince of Peace

John 12; 12-19

John 9; 9-12

JOHN
ZECH

The Passover, Pentecost and Tabernacles were the three compulsory festivals of the Jews. It was to the Feast of the Passover that the Jews literally came from the ends of the earth to Jerusalem. It mattered not where a Jew lived, but it was his one main ambition in life to observe one Passover in Jerusalem. To this very day whenever Jews observe the Passover in a foreign land, (and all nations are foreign to them except Israel), they say, "This year here; next year in Jerusalem." At this time of the feast Jerusalem and its surrounding areas were crowded to the hilt. At one time there was a census taken of the lambs slain, and the number given was 256,500. There had to be a minimum of ten people per lamb, so this means that there must have been 2,700,000 people at the Passover feast. Now even if this figure is exaggerated, it means that the crowds must have been immense. So you see the people who got to see Jesus amounted to quite a number.

There must have been two very distinct crowds. The one crowd must have come to see the man who raised Lazarus from the dead. The other crowd must have ~~been~~ been the crowd that had been accompanying Him and simply surged along to Jerusalem with Him. In any event these two crowds were merged into one and together they formed one huge throng. To be sure there must have been a large number in the crowd who were simply sightseers. We have this pretty much in our world today, don't we? Whenever anyone of prominence or importance comes to town we want to get a glimpse of him. This is only normal curiosity. Here was a man who had raised someone from the dead, or so the rumour went, and He was a celebrity of sorts. He was considered as being sensational. Wouldn't our various news media have a field day with something as sensational as this?

Then a certain amount of the crowd were following Jesus as a conquering hero. This was in fact the predominant atmosphere of the entire scene. They greeted Him with the words, "Hosanna! Blessings on the King of Israel, who comes in the name of the Lord." Now, the word Hosana is the Hebrew for, "Save

now." So the shout of the crowd was very similar to the cry today of, "God save the king." The words with which the people greeted Jesus are extremely enlightening. They are a quotation from Psalm 118; 25 and 26 which reads, "Save now I beseech thee, O Lord: O Lord I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord." This Psalm had many connections and these connections were very much in the minds of these people. This was the last Psalm of a group known as Hallel. Psalms 113-118 were known as the Hallel. The word Hallel means, "Praise God." Every Jewish boy had to learn these Psalms. And since these people used these Psalms in the worship during these Passover feasts, when Jesus came riding a donkey ~~which is the sign of a king coming on terms of peace~~, they looked upon Him as a conquering hero, who was going to overthrow ~~and~~ their Roman enemies and restore them into a peaceful kingdom again. The sign of Jesus riding on a donkey also identified Jesus as the Messiah. As God's anointed one. Now this identification came from the prophecy of Zechariah in the 9th chapter the 9th verse. Which states, "Rejoice heart and soul, daughter of Zion! Shout with gladness, daughter of Jerusalem! See now, your king comes to you; he is victorious, he is triumphant, humble and riding on a donkey, on a colt, the foal of a donkey." As we said, this act of Jesus identified Him as the Messiah. Not as ~~any~~ just any kind of king, but the Messiah. The special anointed one of God. And as a special sign He came riding a donkey which especially identified Him as a king of peace. ~~The~~ Not the noble warrior men dreamed of and longed for. Not the celebrated fighter for Israel. But the "Prince of Peace. So much for the background of these verses. But before we leave off in scripture, perhaps we should look at one final verse. This verse perhaps holds the key to the thinking of the Jewish authorities of Jesus' day. Perhaps it should be the theme of all of Christendom. The Pharisees according to John, said to one another, "You see, there is nothing you can do; look, the whole world is running after Him." This was a sign of fear among these men. They knew that their authority had been threatened for some time by this man. They knew that He had raised doubts in the minds of many people as to their wisdom and their righteousness. He had dared to call them names and to make absolute fools of them at every opportunity. He had made them lose face in front of those they were

trying to impress with their piety and importance as men of the letter of the law. But here was this young scoundrel showing them up for what they were and He did it with a religious fervor. They were angry and they were embarrassed, but unwittingly they paid Him the highest compliment that perhaps was ever paid to Jesus. They said, "Look, the whole world is running after Him."

This was not true then, nor is it true now. Jesus never had the whole world following Him and He does not have it now. Ah, but were this true. Think of the world and what it would be like. We would have no fear of any nation or people. We would have no fear of our neighbors. There would be no doubts as to the intent of certain people. But this is perhaps wishful Christian thinking. We learn very early in our Christian lives that there are those in the world who do not love us. We learn that there are those who will take advantage of us. We learn that the world can many times be a very nasty place in which to live.

Isn't it perhaps strange, or at least a bit ironic, that a very famous man in the world lies in state in our nations capitol, and thousands of people will file past his coffin paying their respects to him? On this day ^{THE IRONIC THING IS THAT} we commemorate as the day that our Lord rode through the streets of Jerusalem and He too was hailed and respected. No one is going to shout, "Hosanna" as they pass the coffin of Ike. But very similarly they are greeting him as the hero he was acclaimed to be. Take his particular life as an example ~~among~~ among the lives of men who have been in the public eye. He was first noted as a military genius of sorts. For this he was acclaimed at the end of the war with a heroes welcome. Then he entered politics and was cheered and hailed by millions of people wherever he went. But does this mean that all his life was one of peace and tranquillity? He was hailed and cheered ~~after~~ when he was elected, but several weeks and months later there were those who were calling for his blood. What I am trying to point out is a human example of one man, and how the example of Jesus is paralleled in human form. Just a few brief days after His triumphant entry into Jerusalem, the same mob who greeted Him cried for His death. Human nature hasn't changed much in 2000 years has it?

We need to look into our lives and see if perhaps we shout our

Hosannas with the crowd today and then shout, "Crucify Him" tomorrow. Oh I know this is silly to say that we can do this literally. I know that this happened 2000 years ago and we can't possibly be a part of that throng. But we can become a part of the mob, not in the literal sense, but when we refuse to give the proper place to Him in our hearts. When we turn away from Him and refuse to love Him as we should. Our whole Christianity hinges on this man. This Jesus. The Christ. The Messiah. The Prince of Peace. Let us not love Him today and hate Him tomorrow. Let us not have a hot and cold Christianity. Let us band together and be the willing workers for Christ and the kingdom of God. Only in this way can we separate ourselves from the rest of the world. Only then can we have our true identity stamped upon us for all to see. "I am a Christian, and a practising Christian," our label should read. We sing, "Oh come to my heart Lord Jesus, there is room in my heart for Thee." But is there? Do we love Him as we should? And do we care enough about what He did for us? We can only prove it and show it by our lives. There is no other yardstick by which we can measure it. There is no other way that we can show it. The choice is ours. The time is now.

There is a poem whose author will forever remain anonymous. It is entitled, "The Gospel According to You." It sums up what I have been trying in my feeble way to impart. Page 115 "The Best Loved Religious Poems" by J.G. Lawson. Let us pray.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - MARCH 30, 1997
SUNRISE SERVICE - 7:00 A.M.

GREETINGS/JOYS/ANNOUNCEMENTS

VBS MEETING TOMORROW - 7:00 P.M.

FRIDAY REV ED MC DANIEL SERVICE 7:00 PM

SATURDAY BABY SHOWER MRS MC DANIEL - COVERED DISH DINNER
CHURCH SERVICE 7:00 P.M.

*HYMN

PASTORAL PRAYER - EASTER PRAYER

CHILDREN'S PROGRAM ??????

HYMN

SCRIPTURE: JOHN 20:1-18

SERMON: "WHOM ARE YOU SEEKING?"

/MN

*BENEDICTION

*POSTLUDE

SCRIP: JN 20:1-18; SERMON: "WHOM ARE YOU SEEKING?"

~~ENRYXRXIPTXRX/XXFXKXXXXXXHXKXKXXXXKX~~

MARY MAGDALENE WENT TO THE GARDEN TOMB TO VISIT JESUS

THE ORIGINAL INTENT WAS TO COMPLETE THE CEREMONIAL ANOINTING OF THE BODY OF JESUS FOR ITS PROPER BURIAL

ANOTHER PORTION OF THAT PLAN WAS THE CUSTOM OF THAT ~~EXX~~ AGE IT WAS CUSTOMARY IN PALESTINE TO VISIT THE TOMB OF A LOVED

OR THREE DAYS AFTER THE BURIAL

THEY BELIEVED TH/SPIRIT OF TH/LOVED ONE HOUVED OVR TH/TOMB FOR 3DAYS & ONLY AFTR THAT DID IT DEPART, FOR BY THEN IT WAS DECAYING

AN EXAMPLE OF THIS WAS AT TH/DETH OF LAZARUS

JS HAD TOLD TH/FAMILY TO HAV TH/STONE ROLLD FROM THE ENTRANCE THE REPLY OF MARTHA WAS THAT HE HAD BEEN BURIED FOR 4DAYS & BY NOW THERE WOULD BE A STENCH FROM DECAY.

THUS MARY COMES TO TH/GARDEN & WE READ - VERSE 1

VS 2=SHE REPORTS HER FINDING TO PETER & JOHN

JOHN DOESN'T IDENFY SELF PROB BCUZ NOT A BRAGERT

VSS 3-4=JOHN MUS HAV BIN A LITTL MOR ANXIUS THAN PETER

(ILUS OF REV. WM BARCLAY ON THIS SUBJECT OF IMMORTALITY)

WE SHUD LIV TH/BEST LIF WE CAN, NOT BCUZ OF REWARDS, BUT BCUZ OUR LIVS SHUD B DEDICATD 2SERVING OUR SAVIOR & WE LOCK 4HIS APPROVAL

THIS ANKR Q-ESTIN OF "WHER R WE LOOKING"

WAT R WE LOOKING FOR AS WE GO THRU LIF?

R WE LOOKING FOR SIGNS, OR REVELATINS??

MANY PEOP R 2DAY, THEY SEEK TH/SUPERNATURAL 4PRUF THEY R CN TH/RITE TRAK

(EXAMPL OF 39 SUICIDES TO GO THRU "GATEWAY TO HVN")

(ILUS S2 CAL FIRM & DELIVR MESAGS TO DECEASD FAMLY MEMBERS)

~~FXFXXXXX~~ THIS PT OUT A FEAR OF SUM SORT

FEAR OF WAT IS BYOND BCUZ THCX INVOLV UNCERTIN BOUT LIF BYCN

TH/STORY OF EASTR NOT COMPLETELY UNDESTUD

(ILUS BOY CN EASTR & NEW HYMN-XP TH/LORD HAS RHYTHM TODAY)

PAUL GAV TH/ASSURANC WE ALL NEED IN OUR QUEST THRU LIF

READ ROMANS 8:31-35; 37-39 - THIS H/IS ANSR TO

TH/9-24TH OF "WHER WAT R WE LOOKING FOR?"

VS 5=JN LOOKS, BUT DIZNT ENTER

VSS 6-7=PETR LOOKS, ENTERS & FINDS TH/GRAVE CLOTHES JS HAD ON

VS 8=THEN JN ENTERS, & WE R TOLD BCUZ WAT HE SAW HE BLIEVD

VS 9=THIS TELLS US THEY DIDNT KNO THAT SCRIPTURALLY THIS HAD BIN

4TOLD

VS 10=THEN THEY WENT BAK HOME

VS 11=BUT MARY ISNT LEAVING A SECOND TIME,

SHE LOOKS IN AGAIN & NOW SMTH MIRACULUS HAD HAPPENED

VSS 12-13=SHE HAS ENCOUNTR W/ANGLS & CONVERSATIN

VS 14=SHE STEPS OUT OF TH/TOMB & MEETS JS, WHOM SHE DIDNT RECOGNI

VS 15=AT THIS POINT JS ASKS WHY SHE IS CRYING

THEN HE ASKS HER A VERY SEARCHING QUESTIN

"WHOM SEEKEST THOU?" OR, AS WE WUD SAY, "WHOM R U SEEKING?"

WE CUD EA ASK THIS QUESTIN 2DAY,

BUT I THINK THER R ACTULY 3 QUESTINS THAT CUD & MUSB ASKD CN THIS EASTER MORNING

WHO ARE WE LOOKING FOR?

WHER R WE LOOKING?

WAT R WE LOOKING FOR?

FIRST, TO ANSR QUESTIN OF "WHER ARE WE LOOKING?" WE NEED EXAMIN

EVRDAY LIVS & MOTIVS

DO WE LK AT TH/THINGS OF THIS LIF TOTALLY?

OR HAV WE SET OUR SITES ON TH/THINGS OF THIS LIF ONLY 2B FOR OUR USE UNTIL WE R CALLD HOM TO GOD?

PAUL WROT TO THE COLLOSIAN CHURCH: IF THEN YE B RISN W/XP,

SEEK THCX THINGS WHICH ARE ABUV WHER XP SITTETH ON TH/RT HAND OF GOD

WE MUSB IN TH/WORLD, BUT WE R TOLD WE MUSNOT B OF TH/WORLD IN OUR SECULAR SOCIETY MANY PEOP, UNFORTUNATLY SUM XPIANS R CAUT UP IN THIS LIF & TH/THINGS OF THIS LIF THAT THEY

LINK ONLY OF THIS WORLD

YNGR PEOP HAV TENDENCY 2THINK LITTL IF ANYTH OF ETRNITY

THATS LING WAY OFF & BIBL PROMIS 70YRS, BUT DIZ IT???

(EXAMPLS LAS 2WKS YNG PEO DYING - 22, 31, 32, 40, 45)

IT ISNT HOW LING WE LIV, BUT WAT WE DO W/LIVS WE BIN GIVN

"WHER ARE WE LOOKING?" IN THIS LIFE

PAUL WROT 15TH CHAP 1 COR 2PEOP, WHO ONLY LIVD-EAT/DRINK/MERRY (READ VSS 1-4; 12-18; & 20)

WAT R WE LOOKING FOR?

TH/ANSR IS 2B FND IN A RELATIONSHIP W/JS XP

JS ASKD MARY MAG TH/MOS IMPORTANT QUESTIN OF ALL

"WHO ARE YOU LOOKING FOR?"

HE HAD DYD WAS BURIED & THEY GRIEVD, BUT NOW HE WAS BACK & WAS NOT RECOGNIZD

TH/ANSR TO THE QUESTIN "WHO ARE YOU LOOKING FOR" CAN ONLY B

FND IN WAT A PERSN PUTS INTO HIS OR HER LIF, & THAT DETERMINS WAT ONE GETS OUT OF LIF

(ILUS BERTHA BESTER IN JERUSALEM & BABY BOY NOEL)

SHE LIVD HER LIF AS A XPTAN SHUD

SHE LIVD HER LIF AS TH/MASTR WANTS US TO BY LIVING FOR HIM

TH/ANSRS TO WHER, WAT, & WHO WE ARE LOOKING FOR CANB FND IN

TH/HARTS OF EA OF US

IF WE CARY XP IN OUR HARTS & LUV HIM AS OUR RISN LORD, WE NEED

HAV NO FEAR OF TH/PRESENT NOR TH/FUTUR

HE OVRCAM DETH & THIS IS OUR JOY 2DAY

LIK PAUL WE CAN PROCLAIM, "THANKS B 2 GOD WHO GIVETH US TH/VICTRY

THRU OUR LORD & SAVIOR JS XP

XP TH/LORD IS RISEN, HE IS RISEN INDEED

St. John Malenton 9:30 4-6-69

*Processional Hymn 167
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
*Responsive Reading Pg. 583 Sel. 33
*~~AN~~ ANTHEM
Scripture John 20: 1-18
Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Offering, Prayer
*Hymn 165
Sermon
*Prayer & Lord's Prayer
*Hymn 172
*Benediction
*Threefold Amen

Salem Lamartine 11:00 4-6-69

*Processional Hymn 172
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture John 20: 1-18
*Gloria Patri
*Apostles Creed
*Prayer
Anthem
Announcements

NO MEETING TODAY AFTER CHURCH

Offering, Response, Prayer
Hymn 167
Sermon
Prayer & Lord's Prayer
*Hymn 153
*Benediction
*Threefold Amen

My Redeemer Liveth

Text: John 20; 1-29

Last year on one of the Butler radio stations, I heard one of the announcers make the statement, "Easter is fast becoming another Christmas." He then went on to extol the merits of the product he was selling and how it would be much appreciated and accepted by whoever it was given to. I shuddered to think that perhaps the statement he made is true. However I do not think that we have reached the point of commercialization such as ^{WE HAVE WITH} Christmas ~~has become~~. It seems as though Easter does not have the sentimental effect as that of Christmas. We do have some commercialism but it is not as great. I see nothing wrong with the children enjoying their visit from the Easter Bunny. Provided of course that their parents take the time and the effort to ~~teach~~ teach them what the true meaning of Easter is. It should not evolve to the place where it is ~~just~~ just another day of feasting and revelry. Nor should it become a day in which we can show off all of our new finery. Each of these things can have their place in our celebration Easter and rightly so. But if one or the other overshadows the real purpose then we could very easily have Easter become another Christmas.

In selecting our Scripture for this morning I read each of the Gospel accounts of the resurrection to see which I wanted to use. I chose John's Gospel because there was one sentence that Jesus spoke that made me stop and think. Mary Magdalene went to the tomb to visit Jesus. This is very similar to someone visiting a cemetery. It was the custom in Palestine to visit the tomb of a loved one for three days after its burial. They believed that the spirit of the loved one hovered over the tomb for three days and only after that did it depart, for by then the body was decaying. Upon looking into the tomb she saw that Jesus was not there. Instead she saw two ~~men~~ angels sitting there. She answered their question and turning around she saw Jesus but did not recognize Him. And His question to her was, "Who are you looking for." We could each ask this question today. But we should also add to it two more questions. We should ask, "Where are we looking," and "What are we looking for."

To answer the question of where are we looking we must look at our

lives and our everyday motives. Are we looking only at the vain things of this world, or have we set our sights upon the things beyond this life? This is a very important question for us to think about. Too often especially when we are younger we don't think much or even care about eternity. Because that is such a ~~in~~ ^{LONG} way off. We too often think that since the Bible speaks of the lifetime of man as being three score and ten that this a guarantee that we will all live this long. But this is not so my friends, and I don't think I need to point out specific examples of this. You all know of cases where people have died ~~very young~~ ^{BEFORE} and so do I. But it isn't how long we live that matters. It is what we do with our lives that ^{IS} ~~are~~ important.

Paul had this problem with the Church in Corinth. In the 15th chapter of 1st Corinthians we read Paul's famous chapter on immortality. He admonishes the Corinthians because of their lack of belief. They lived the motto of eat, drink and be merry. And Paul takes the opportunity to tell them of his ideas on the resurrection of Jesus. William Barclay ^{STATES} ~~says~~ on this subject, "Take away the thought of a life to come and this life loses its values. Take away the idea that this life is a discipline and a preparation for a greater life to come and the bonds of all honor and morality are loosened." But we should live the best life we can. Not because of a promised reward, but because our lives should be dedicated to doing good and ^{doing} ~~being~~ the best we can. Jesus showed us the way and we should follow. ^{THIS IS THE WAY}

What are we looking for? Do we seek signs? Do we look for special revelations to lead us? Too often the answers are yes. A group out in California predicted that California was to slide into the sea and disappear on the 4th of April I believe. But it didn't happen. People everywhere are looking for signs of things to be. People are consulting everything from tea leaves to attending spiritual seances to contact the future. Why all this concern for the future? The only answer possible is a fear of what is to come. The reason for the fear is the fact that the life involved has not been lived as it should. If we live our lives in the service of mankind. That is, acting as the Lord wants us to, then we need have no fear of death or what is to ^{COME} ~~come~~. Paul again made this clear when he said that neither life, nor death, nor hell or anything else, shall separate us

from the love of God. What are we looking for? We should be looking to do the will of our Father and to live as He wants us to live. Then we can answer we are looking for the greeting at the end of life, "Well done good and faithful servant, enter into the joy of your Lord."

BUT Jesus asked the most important question of all, when He said, "Who are you looking for?" After He died, everyone thought that this was the end. They did not understand that He had said He would come back. So they grieved as anyone does at the loss of a loved one. But here He was in the risen body asking the obvious question, "Who are you looking for."

Some people go through life never knowing the answer to this question. While others show it almost all of their lives. The difference between them is what they put into life and what they take out. I heard of a rather wonderful thing on Friday on the radio. One of the disk jockeys was telling of a tour of the Holy land he had made four years ago. He said that he went to see a fairly famous woman who had written a book about wild flowers of the Holy land, and several others articles. She originally was born and lived in Chicago. But her father had decided he wanted to live as close to Christ as he could get, so he moved the family to Jerusalem. So this girl grew up there. ^{HER NAME WAS BERTHA JESTER} ~~XXXXXXXXXX~~ This announcer had a tape recording made with this woman and on it she told of an evening before Christmas eve. She was climbing a hill near Bethlehem. She and a group of young people were going to sing carols from atop the hill. On the way she met a man leading a donkey and on the donkey sat a woman. Another very old lady walked beside them carrying a bundle of very dirty filthy rags. The man asked this woman where he could get help for his wife. He said he had applied at the hospital and was refused. He said his wife had had a baby a few days before and was very ill. ~~This woman~~, Bertha ~~by name~~, ^{BERTHA WALKED INTO THE HOSPITAL} examined the bundle of dirty rags and discovered that they covered a few days old baby. Bertha took the family into tow and went to the hospital and had the wife admitted. The next day she saw a ~~one~~ man standing at the gate at the end of her walk. It was a man and he called to her. She went out and here it was the husband to the woman who was ill. He begged her and pleaded with her to take his child, that he held in his arms.

He explained that his wife had died last night and he had no home other than a cave where he and his mother lived. He told her that she could give his son many benefits that he could not. So after much pleading she took the boy. She named him Noel, because it was on Christmas eve that she got him. With this one child as a start, ^{SHE TOLD HOW THIS EXPERIENCE REMINDED HER OF THE BIRTH OF ANOTHER CHILD} she organized ~~xxxx~~ a childrens hospital and home. What this story points out is the fact that for this woman, Christ was alive and living in her. She had no doubts as to His resurrection. She lived her life as a Christian should. She lived it as the Master wants us to. She didn't need an answer to Jesus question of, "Who are you looking for?" She gave it in her deeds and her everyday life.

Many times we do not know what it is that we can't find, but we have the feeling that something isn't right. Something is missing. Have you ever had that feeling? Usually we will find that the thing that is missing has been with us all the time. And that is Jesus in our hearts, Jesus in our lives. He lives in each of us, and He is waiting today to help us as we travel our sometimes weary tiresome course through life. Yet from Him we can gain the strength we need.

The answers to where, what and who we are looking for, can be found in the hearts of each one of us. Our outlook on life, our feelings toward the rest of God's creation and how we look at our purpose in this life, all help to shape our individual Christianity. But if we carry Christ in our hearts and love Him as our Risen Lord we need not fear the present or the future. He will lead us and He will guide us. He overcame death itself and this is the joy and promise of Easter. Nothing can separate us from the love of God through Jesus Christ. This is the message for today and fo always. Let us pray.

THIS IS NOT JUST MERELY THE STORY OF HIS RESURRECTION ALL OVER AGAIN. SURE IT IS A NICE STORY, BUT IT REMAINS ONLY THAT A STORY. IT BECOMES A REALITY WHEN JESUS LIVES IN EACH ONE OF US. WHEN HE MOTIVATES US TO DO FOR OTHERS, TO SHARE OURSELVES & WHAT WE HAVE. THIS IS THE RISEN CHRIST. AND WE CAN SAY WITH PAUL, " "

ST. PETER'S UNITED CHURCH OF CHRIST
 Rev. L. Collins Defibaugh, Pastor
 Mr. Perry Lewis, Minister of Music
 PENTECOST SUNDAY May 25, 1969
 Ralph C. Link, Lay Minister
 SANCTUARY PRAYER

O God, forasmuch as without thee we are not able to please thee: mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

Organ Prelude	
*Processional Hymn	No. 322
*Trinitarian Ascription	Page 3
*Scripture Sentence for the Day	Page 3
*Exhortation to Confession	Page 4
Confession of Sin and Kyrie (Cong. seated)	Page 4
Assurance of Pardon	Page 5
*Doxology and Collect for the Day	No. 550
Hymn	No. 272
Gospel Lesson	John 15:1-17
*Gloria Patri; Apostles' Creed	
*Pastoral Prayer; Lord's Prayer; Choral Response	
Worship in presenting our Tithes and Offerings	
Organ Offertory	
*Offertory Response and Dedication Prayer	
Anthem	
Sermon Hymn (Read words silently)	No. 250
Sermon "CHOSEN PEOPLE"	Ralph C. Link
*Sermon Prayer	
*Benediction and Choral Amen	
*Recessional Hymn	No. 249
Silent Meditation (Cong. seated for your silent parting prayer.)	
*Organ Postlude	

(*) Denotes Standing

We welcome all visitors. Please sign the Guest Book in the Narthex following the service.

Head Usher: Elder Roy Dambaugh, Acolytes: Alan Henry and Eugene Graham.

The flowers on the Alter are presented to the Glory of God and in loving memory of Parents and Brother by the Arthur Rape Family.

Organist: Mrs. E.L. Young. Asst. Organist: Mrs. T.D. McMaster. Youth Choir Directress: Mrs. Karen Thompson.

Church Membership - 732 members. May 18, 1969 - Attendance 8:30 A.M. Service - 89: Attendance 11:00 A.M. Service - 170. Offering - \$607.43.

Church School Attendance May 18, 1969 - 205. Church School Offering May 18, 1969 - \$36.29.

We welcome to our pulpit, Mr. Ralph Link, Lay Minister. Rev. Defibaugh is administering Communion to the churches Mr. Link serves in Emlenton and Larnette. Only an Ordained Clergyman is permitted to serve Communion.

Our Best Wishes for a happy and prosperous future is extended to all those graduating from our area high schools, colleges and universities. May your future be one of Christian service.

A family in our community is being helped. Your support in this "quiet" work will be appreciated. Use the Pastor's Discretionary Fund envelope if you care to share in this work.

The Youth and Senior Choirs will meet on Wednesday at 6:45 and 7:45 P.M.

The Preparatory Service will be held next Sunday and the Sacrament of Holy Communion will be administered at both services on June 8th. This date was chosen because it is the 15th anniversary of our Pastor's ordination, a milestone of importance to a Pastor and his people.

The Penn West Conference will meet at Juniata College on June 8th-10th.

The Photo Directory Committee would like to extend their sincere thanks to everyone who put forth their time and effort in order that the enormous job of scheduling and photographing could be completed. In about three (3) weeks everyone who was photographed will be notified by mail, to come to the Church, to pick out the picture to be used in the Directory.

A Great Life

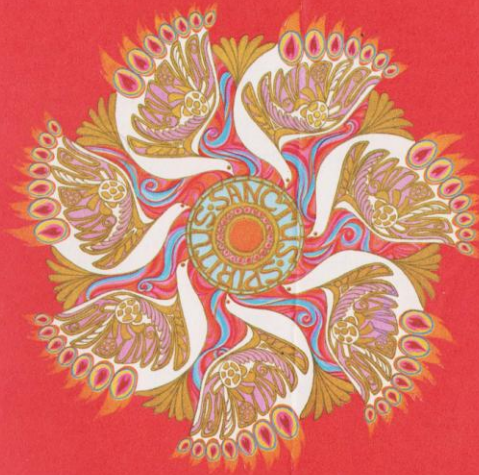
It's great to be alive! It is good when we can enjoy the gift of life, especially if we are granted healthy bodies and sound minds. But it is a far greater thing to be alive with the life that death cannot end, the life given to all who come to faith in Christ Jesus as Savior and Lord. It's great to be alive — eternally and gloriously alive! For the gift of that life, all glory be to the Holy Spirit.

On this Festival of Pentecost we praise and magnify and adore the Lord and Giver of Life, the third Person of the Trinity, the Holy Spirit. Ever since the day of Pentecost the Holy Spirit has caused countless men, women, and children to be reborn and thus to enter the glorious company of the family of God, the holy Christian church, the communion of saints. The age of miracles is not past.

Pentecost has often been called the forgotten festival, since the world does not observe it in the same fashion as it celebrates Christmas and Easter. But without the events of Pentecost and the continuing, enduring work of the Holy Spirit in our lives, the other two festivals would be mere historical landmarks, with no present power and significance. The Holy Spirit makes it all real, vital, personal, and powerful in this our 20th century. The Holy Spirit is God in action today.

Without Him we are dead. Without Him we live a few short years of life on this planet, only to spend an eternity of living death in hell. But thanks be to God that He sends the Holy Spirit into our lives and hearts to quicken us by giving us faith, to make us alive — alive to God — alive forevermore.

Let us celebrate with joy and exultation on this day of Pentecost. Let us pray for and confidently expect the daily presence and power of the quickening Spirit. He will fill our lives with God's grace and mercy. He will enable us to live heroic lives as the people of God. He will keep us faithful until He ushers us into the realms of glory.



Come, oh, come, Thou quickening Spirit

The Annual Union Memorial Church Service

in the
Crawford Memorial School Auditorium
Emlenton, Pennsylvania
SUNDAY MORNING, MAY 25, 1969
11:00 O'Clock A. M.

Memorial Address Rev. Earl Runge
Worship Leader Patricia Jackson
Choir Director Jane Jackson
Pianists Anita Girard, Agnes Brosnahan, Roberta Newton
Soloist Beth Zinchini

ORDER OF SERVICE

Processional
Hymn: (standing) "America The Beautiful"
Invocation and Lord's Prayer
Hymn: "Battle Hymn of The Republic"
The Scripture Reading
Morning Prayer
Choir: "This Is My Song"
"The Lords Prayer"
The Ministry of Giving
The Offertory
The Prayer of Dedication
Announcements
Solo: "Let There Be Peace"
Memorial Address
Hymn: "God Bless America"
Benediction — Silent Prayer
Please remain standing until the organizations leave.
Recessional

The offering will be sent to the Pennsylvania Brookville
Memorial Home by the former members of the
Local Women's Relief Corps.

Us' rs: Frank Planker, Theodore Russell, Don Peterson,
John Thompson

Memorial Services in the Emlenton Cemetery

FRIDAY MORNING, MAY 30, 1969
11:00 O'Clock A. M.

Invocation Arch Newton III
Pledge of Allegiance
Memorial Service The American Legion
Firing Squad World War I and II Veterans
Taps
The National Anthem A-C Valley High School Band
Lewis Kalinowsky, A-C Valley Music Department
Furling the Flags Junior Girl Scouts
Lincoln's Gettysburg Address Dale Link
Presentation of Gift Former Members of W. R. C.
Memorial Address Msgr. Hickey
Placing of Flowers:
Revolutionary War D. A. R.
Civil War Junior Girl Scouts, Troop 409
Spanish American War Brownie Scouts, Troop 330
World War I Explorer Scouts, Post 41
World War II Cub Scouts, Pack 41
Korean War Webelos Scouts
The Unknown Soldier Boy Scouts, Troop 41
Benediction Arch Newton III

In case of rain or threatening weather, this service, other than the
American Legion ritual, will be held in the local school auditorium.

COOPERATING ORGANIZATIONS

The Churches

ST. JOHN'S LUTHERAN CHURCH

Rev. Earl G. Runge, Pastor

THE METHODIST CHURCH

Rev. Lloyd D. Tennes, Pastor

ST. JOHN'S UNITED CHURCH OF CHRIST

Ralph Link, Lay Minister

ST. MICHAEL'S ROMAN CATHOLIC CHURCH

Msgr. Hickey

THE UNITED PRESBYTERIAN CHURCH

Rev. James A. Gillespie, Pastor

NEW ZION AND BETHANY CHURCHES

Rev. Jack Purnell, Pastor

CHURCH OF THE NAZARENE

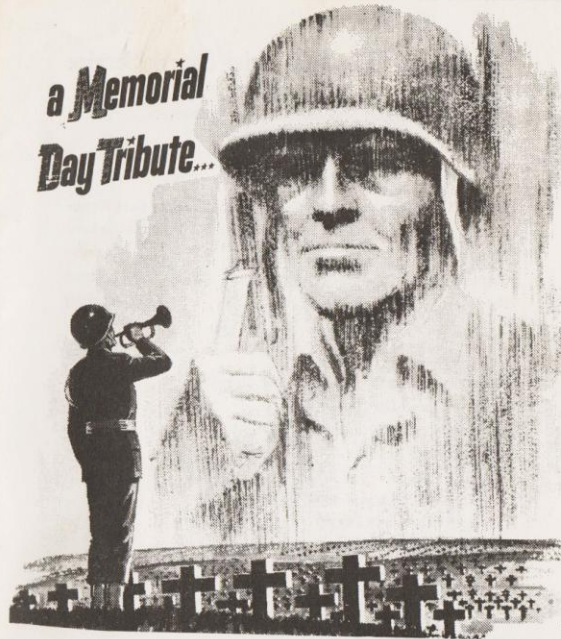
Rev. Harold A. Marsh, Pastor

Organizations

D. A. R.	Mrs. L. G. Weller, Regent
The American Legion	Karle D. McKinney, Commander
Boy Scouts, Troop 41	G. W. Shoup, Scout Master
Explorer Scouts, Post 41	G. W. Shoup, Advisor
Webelos Scouts	Theodore Russell, Leader
Cub Scouts, Pack 41	Harold Nevel, Scout Master
Junior Scouts, Troop 409	Mrs. Harold Goughler, Leader
Brownie Scouts, Troop 330	Mrs. Eugene Stewart, Leader
Brownie Scouts, Troop 55	Mrs. Ernest Emahiser, Leader

Public Address System
By Courtesy of the Emlenton Volunteer Fire Company

a Memorial Day Tribute...



The Annual Union Memorial Church Service in the

Crawford Memorial School Auditorium
Emlenton, Pennsylvania

SUNDAY MORNING, MAY 25, 1969
11:00 O'Clock A. M.

Memorial Services in the Emlenton Cemetery

FRIDAY MORNING, MAY 30, 1969
11:00 O'Clock A. M.

ORDER OF WORSHIP

Organ Prelude Wayne Kurtz
Processional "Onward Christian Soldiers"

Church Service

Hymn 281
Hymn 436
Message -- "Rights and Duties" ... Mr. Ralph Link
John I -- Chapter 2 Verses 12 - 17
Offertory "Song of Peace"
Arranged by Overholt

MEMORIAL SERVICE

Introduction Dorothy Berlin
Auxiliary President
Prayer Elizabeth Hess
Auxiliary Chaplain
"My Own America" Mrs. Margaret Chadman
Mrs. Allie Webb

Presentation of gifts to Gold Star Mothers

FLOWER SERVICE

Virginia Brothers	Mary Ellen Couch
Dorothy Wasser	Mary Miller
Donna Beels	Violet Neely

"Lord's Prayer" Mrs. Marie Barnett

Reading: "I Am the Flag" Pauline Gardner

"What Can I Do for My Country" Margo Brothers

Benediction Mr. Ralph Link

Triple Amen

Recessional Post, Auxiliary, Scouts

Color Guards:

Victor Wasser	Roy Stephens
Dorothy Wasser	Irene Rinker
Wayne Meier	Rick Neely

MEMORIAL DAY CHURCH SERVICE

May 25, 1969



Dethart - Rossman - Wenner
American Legion and Auxiliary

United Church of Christ
Lamartine, Pennsylvania

Rights And Duties

I JHP

Text: I John 2; 15-17

"We hold these truths to be self evident: That all men are created equal: that they are endowed by their creator with certain unalienable rights: that among these are life liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

This is what the Declaration of Independence states. These things are to be guaranteed by our form of government. Most of them have been guaranteed and carried out down through the years. One in particular that has not, has been in the area of civil rights. As a result of this we have had a rash of civil rights laws, and civil rights movements, and all sorts of civil rights demonstrations. Much of this ^{was} ~~has~~ and is needed. However as in all things some of it has been carried too far. In any area of our society today, all a black man needs to say is that his civil rights have been violated and there is much action taken to solve it whether the man has a legitimate complaint or not. Most of the time action is taken and many times it appears as though it is done in fear instead of trying to right a wrong. The criminal element cries, "My constitutional rights have been violated and in many cases he uses this excuse to seek a new trial or to stall the whole judicial procedure altogether. Students demonstrate against what they claim is unfair practices at our universities and colleges. They claim their freedom of speech is in jeopardy. That they have no say so in the government of the university and therefore their rights are being violated. Young men openly defy the authorities in evading the draft. Some have even fled to Canada to escape the service. Their claim is that the government has no right to draft them. Everywhere you go you hear about rights. On almost any newscast you will hear about rights somewhere being violated or questioned, or being picketed or demonstrated against. You can read it in any newspaper. Yet for all of this talk and action about rights, there is another word that goes along with the word

rights and this is the word, "Duty." Along with each right goes the responsibility of duty. Along with each privilege, goes the obligation of duty. In any walk of life, in any realm of Society, you cannot have rights without the responsibility of duty. They go together, and are inseparable.

Where would our nation be today if our forfathers had sat back after declaring that we had a right to separate from England? If they had not accepted the duty of following through with the strength of their convictions? Where would our nation be today had most of the men drafted in world War I refused to serve because it violated their rights? Where would our nation be had the men of the second World War redused to serve and ditto for the Korean War and yes, even the conflict in Viet Nam? We would have been overrun a long time ago by some foreign government, thats where we would be. No one likes to fight a war. No one wants to sacrifice his life for a cause that sometimes may not appear quite clear. Yet it is one of the duties that goes along with citizenship in this wonderful country. Yes, I said wonderful country, because it is. No one can go t of this country into another and upon his return not feel that we are indeed the most fortunate of people. Those of you who fought in either of the two World Wars knows pretty much first hand what the tyranny and oppression of a people who think they are superior to anyone else can do. Those of you who fought in Korea know what Communism is and the dangers it entails. I happen to be a veteran of that conflict, and during my stay there I helped guard the prisoners on Koje island. We guarded them for six weeks before we went back to the front. This was considered as a sort of rest, for the units up front. It was set up on a schedule and each unit was relieved by another unit and then they spent six weeks guarding these prisoners. After we were there for a few weeks we began to wonder just who the prisoners were. It seemed sometimes as though it were we. I have never seen human beings act like animals in my life as theyvdid there. These people were so fanatical that they followed ~~everyxxxxxxunquestioningly~~ unquestioningly every word that was spoken by their superiors. They held bayonet practice with brooms and mops in the compounds. They marched and chanted and jeered at us. And periodically they tried to escape by hurling a human wave of bodies against the gate, only to be mowed down by machine guns. And each succeeding wave would climb

on the pile of bodies thus being that much higher up on the fence to try to climb over. This to me is what Communism is. If each one of us could witness this type human behaviour I feel certain that we would all resist Communism with every fibre of our beings. But do we? No, we don't. We have thousands of men burning draft cards and refusing to serve their country. They claim it is their right, and I say they are cowards. I would wager that there aren't too many of you men sitting here who did not have some form of apprehension about being in the service. But you went and you served, because you felt it was your duty. I can understand someone not serving because of religious scruples, but still serving in another capacity. But it really bugs me to see these other cowards just disobeying because they feel it is their right. Abraham Lincoln said in his Gettysburg Address, something to the effect that, "These dead shall not have died in vain," and it has often made me think of all of those fellows who stayed behind in Korea. Many of them were friends and buddies. It almost seems as though their sacrifice to keep our land ^{free} and ^{R10 THE} ~~the~~ world ~~rid~~ of tyranny was useless. I suppose many of you have felt the same way when you think back to your friends and buddies who have sacrificed their very all in the cause of peace, ^{when you} ~~and you~~ see the events taking place around you.

The author of 1st John wrote, "You must not love this passing world or anything that is in the world. The love of the Father cannot be in any man who loves the world." Now this does not mean that we cannot accept our duties as citizens of our country. It does not mean that we cannot love our country. It does mean that as citizens of this great nation founded upon the belief in God, that we must resist and continue to resist the evils that are present in the world and all around us. Christ Himself told his followers that they had to be subject to the rules and regulations needed to govern the people. But He cautioned them to give to Caesar the things that belonged to him and to God the things of God. We know that we must have laws and rules and regulations for the good of the people. However this does not mean that we need to knuckle under to crime and tyranny wherever it is found. ^{TO RESIST EVIL} ~~This~~ is our duty as citizens of these United States, and it is also our duty as believers in God.

We sing many hymns about our country, such as, America, America The Beautiful, and God of Our Fathers, but there is one hymn which I ran across that I have never sung. And its words are all too true. It goes like this;

"God help our country to be strong 'gainst all the battlehosts of wrong;
In all we pledge or think or do God help our country to be true.
God hold our nations aim sincere, God save her heart from coward fear,
God prosper her with true success, and crown her head with worthiness.
From foe without and foe within, From open shame and hidden sin,
From boastful pride and greedy store, God keep our nation evermore."

This should be the prayer of each of us on this Memorial Sunday 1969. Let us each serve our God as we should, and let us each serve our nation as we should. Accepting not only the rights that are ours as Americans, but also accepting each of the duties that ~~xxxxxxxx~~ fall to each of us because we are Americans. Let us pray.

St. John Emlenton 11:00 7/6/69

*Processional Hymn 437
*Choral Call To Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel. 49 Pg. 597
Hymn 440
Scripture Matthew 16: 13-20
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements
DOUGLAS GARLAND NEXT SUN. 13th
LAMARTINE

Offering, Prayer
*Hymn 436
Sermon
Prayer & Lord's Prayer
*Hymn 442
*Benediction
*Threefold Amen

Salem Lamartine 9:30 7/6/69

*Processional Hymn 184
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
()ripture Matthew 16: 13-20
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

CHOIR 7:00 WED.
TRIAL SERMON DOUGLAS GARLAND? NEXT SUN.
JULY 13th 11:00?
CONSISTORY MEETING 8:00

Offering, Response, Prayer
Hymn 246
Sermon
Prayer & Lord's Prayer
Hymn 469
Benediction
*Threefold Amen

The Church Of Christ

Text: Matthew 16: 18

20 MAY
S. THE HYMN
STATES

"The Church's one foundation is Jesus Christ Her Lord. She is His new creation by water and the word; From Heaven He came and sought her to be His holy bride; With His own blood He bought her and for her life He dies." *BUT IS HE?*
IN OUR PRESENT DAY WORLD THE FOUNDATION SEEMS TO BE EVERYTHING ELSE

This past week I read with great interest two articles in the current issue of Christianity today about the Church. Now when we speak of The Church we usually put quotation marks before The and after Church, while in our minds we usually think of the United Church of Christ. But let us for today and for these few moments forget the United Church of Christ and think of the Church Universal, the church throughout the world. The church at large in other ~~words~~ words. The articles in question were written by two very well known men. The first by L. Nelson Bell the father-in-law of Billy Graham, and the other by Carl Henry the former editor of Christianity Today now on a Sabbatical to England and ~~Scot-~~land. Each man in his own way had something important to say about the church and each stressed one thought very similarly. That in too many cases Jesus Christ and His gospel are missing from the church. Mr. Bell states the following. "Quote" This in a nutshell is what many people have been saying and thinking for sometime. I have often felt that our churches were neglecting the real issue and that is to bring men to Christ and to bring Christ to men. What good is a church if all it does is function as a center for the distribution of food, clothing, or employment? We can use our schools for these functions or any vacant store for that matter. What needs to be done is to once again make our churches the hub and the center of the Gospel of Jesus. ^{CHRIST} For years the church has permitted poverty to exist around it. For years it has tolerated racial prejudice and discrimination within its own ranks. Now since some people in the government have taken notice of the need for money and legislation in the realm of these areas, every church or group professing to spread Christianity has come alive and is waving the banner for helping the poverty stricken, for spreading brotherhood. What I am saying and what this Mr. Bell is saying is that our churches have flopped miserably in these areas. That suddenly they have ~~been~~ looked around them and have gotten red in the face

because they have realized that someone else is doing the job they should have been doing. ^{ALL ALONE} Hence the over emphasis on poverty and racial relations. And because of this the real purpose of the church has gone begging and that is the spreading of the Gospel. We perhaps should all be praying that ~~the~~ ^{the} church universal may come to its senses and begin to spread the word. ^{May} ~~Begin~~ to become concerned with the souls of people and whether they have the knowledge of Jesus Christ and His saving grace.

But of even greater impact is the article by Mr. Henry. He tells of traveling in England ~~and Scotland~~ and what he has learned about Christianity there. He tells of a little town near Cambridge called Huntingdonshire where Oliver Cromwell was born. Fifteen years ago he states that biblical Christianity had ebbed so low that evangelical witness was practically non-existent. But a small group of believers have banded together for witness in prayer and bible-reading and today almost every little village of Huntingdonshire has an evangelical service on Sunday and a week night bible study group. The Church needs a revival of this throughout all of the world. It cannot indulge the luxury of sitting back and being smug and complacent about Christianity. We need people in each local congregation who will act as the prod that perhaps gets the ball rolling for bible study groups and the stirring up of other people toward this end. Now I know that to many people Bible study sounds like a boring way to spend an evening. But with the right person to head it and ~~the~~ enough interest shown by many of the congregation and not just a few, bible study can be a real challenge. It can make for a complete revival in almost any church if it is given a chance. A young boy had gotten his grandmother a Bible for Christmas. He wanted to inscribe a proper inscription on the front page. He racked his brain until finally he happened to remember that his dad had a book with an inscription in it. So he got the book out and copied it. You can imagine grandmas surprise when she opened the ~~present~~ ^{BIBLE} on Christmas morning and found neatly inscribed on the first page of the bible, "To Grandma, with the compliments of the author." We may never know the bible so well that we will receive an inscribed version from the author, but we sure can work toward the end that we understand it, and want to learn more of it.

The bible is a very strange book indeed. Not that it is so

different from other books, but that it has a different affect on people than a regular novel for instance. If the bible is read as it should be read, with meditation after a reading of it, it can change a persons life and especially their thinking. Mr. Henry uses the folling quote which I thought was typical of almost any given church not only in this country but throughout the world. "Quote"

How many people do you and I know who would feel that something was wrong if an individual who supposedly was a Christian, became a convert one sunday morning? ^{IDEA ABOUT THE CONVERSION EXPERIENCE} This happened not only in this church in England but it can happen to anyone. ^{CHURCH & CONGREGATION} I have often been asked how it is that I got started in this Lay-Ministry program and why I want to do this. Quite simply it involves an incident that happened to me a number of years ago. Shirley and I were struggling along as some young couples do. We had a goodly number of bills and we had sickness at the time with our oldest son. In general we were wound up pretty tight and it seemed that no matter what we did everything went wrong. ^{WE DIDN'T KNOW WHERE TO TURN} I was working 4 to midnight at the time. For some reason or another a picture kept coming into my mind of the ordination of several fellows to the Roman Catholic priesthood. I had seen this picture in Life or Look or one of this type of magazines and it had left an impression on my mind. In the picture these men were stretched out prone on the floor of this cathedral before the Altar, showing publicly their humility before God, and pledging themselves to His church and Jesus Christ. And this is what stuck with me. That these men had lowered themselves as far as it is possible to do for their Lord. For some strange reason I got the idea that if I would be able to do this that perhaps my life could become different. So I came home at one AM and everyone was asleep. And with my nose buried in the living room rug, I prayed to Jesus. I don't remember the exact words, but they were something similar to this, "Dear Jesus take me and use me as you will, I want to work for you and belong to you, my life is meaningless without you." And from that night to this very day my life has not been the same. The life of our family has not been the same either. We still have our problems and we still have debts. But the joy of the Lord lives in each of us and after all this is what makes life livable. "Conversion, say other churchgoers, is, after all, something that can't happen to a church member."
 I WAS SUPPOSEDLY A XTIAN WHEN THIS HAPPENED TO ME.

This quote from Mr. Henry can and could be seconded by almost any church. The reason being that we in the church think that we have accepted Jesus on our admission as members and this is all that is necessary. This may be so. However for some of us our Christianity may have slipped a little through the years. Maybe we are not feeling as close to Jesus as we should. Perhaps we may feel lost and confused. Perhaps life may have taken on a drab dreary look. If this is so I ask that when we close ^{THIS MORNING} with prayer, that you join with me in asking ~~the~~ God to help us and to rule our lives. It only takes a second to make ~~an~~ a decision for Christ as Billy Graham and the other evangelists say. Perhaps you would like to think of it as a new affirmation of faith. Whichever the case don't fight it, let us each put Jesus in our hearts today. Let us pray.

I JUST COMPLETED READING A BOOK GOD IS FADDLED BY A WOMAN WHO ACCEPTED CHRIST AT THE AGE OF FIFTY. SHE HAD BEEN A CHURCH MEMBER ALL OF HER LIFE, BUT SHE SAID SHE HAD NOT BEEN A CHRISTIAN.

St. John Emleyton 9:30 7/13/69

*Processional Hymn 4
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading Eccl. 64 #3 Pg. 612
Hymn 65
Scripture Joel 3
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
announcements
SORRY ABOUT MY BEING HERE
Douglas Garland July 26th 9'27
DATE CANT PLEASE ALL. TRY TO
MAKE IF POSSIBLE.

Offering, Prayer
*Hymn 202
Sermon
Prayer & Lord's Prayer
*Hymn 315
*Benediction
*Threefold Amen

Salem Lamartine 11:00 7/13/69

*Processional Hymn //
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture Joel 3
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements
SORRY ABOUT MY BEING HERE
Douglas Garland JULY 26 8 27
DATE WILL NOT PLEASE ALL. TRY TO
MAKE IF POSSIBLE
NO CHAIR PRACTICE

Offering, Response, Prayer
Hymn 217
Sermon
Prayer & Lord's Prayer
*Hymn 161
*Benediction
*Threefold Amen

The Call to Worship: Our help is in the name of
the Lord who made heaven and earth.
Call to Confession: For to this we have been called,
because ~~and~~ Christ suffered for us leaving us an
example that we should follow in his steps. Let us
confess our sins before God.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Assurance of Pardon: This is the message we have
heard from him and proclaim to you, that God is
light and in him is no darkness at all. If we
walk in the light as he is in the light, we have
fellowship with one another and the blood of Jesus
cleanses us from our sin. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Christ Church, Duncannon 9:00 A.M.
 Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP February 13, 1972

The Organ Prelude
 *The Hymn of Praise 4
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Father Almighty, we know that we have been made for thy glory; yet we have gone into hiding; we have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Joel 3:1-8
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 202
 The Sermon----"Another Shepherd"
 The Sermon Prayer
 *The Hymn of Response 380
 *The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

"The Sanctuary" Lenten devotional booklets on the table in the back of the church. Please take your copy and if you know of a shut in or someone who is absent, please take one and see that they get a copy.

CHRIST CHURCH ANNOUNCEMENTS

Church World Service clothing drive closes March 13th. See Mabel Gelbach or Betty Smith for more information.

*PAINTING TOMORROW 6:30 MEN
 HAVE BIRTHDAY MANY TAKE ACHIEVEMENT*
 TRINITY CHURCH ANNOUNCEMENTS

The Mid-Week Lenten services will begin on Ash Wed. Feb. 16th at 7:30 P.M. The service will be held in the Keboch United Methodist Church. Your pastor will be the speaker. *TIME 7:00*

The Good Friday Community Service will be a cantata given by a choir made up of all churches of the community. If you would like to be a member of this choir, please attend the first meeting this evening at 7:00 P.M. at the Keboch Church.

Mr. Frank Fry is in the Harristburg Hospital, Room 1028. - *WILL COME HOME TOMORROW*

Salem Lamartine 7:11:00 8/10/69

*Processional Hymn 249

*Choral Call to Worship

*Confession of Sin

*Assurance of Pardon

*Scripture I Samuel 16: 1-13

*Gloria Patri

*Apostles Creed

*Pastoral Prayer

Anthem

Announcements

WELCOME VISITORS

LADIES AID BIRTHDAY CALENDAR

10 NAMES 10th ANNIVERSARY

TURN INTO ANY LADY AID

END OF SEPT. DEADLINE

Offering Response, Prayer

Hymn 265

Sermon

Prayer & Lord's Prayer

*Hymn 222

*Benediction

*Threefold Amen

Men of God's Choosing

Text: 1 Samuel 16; 7b

"God does not see as man sees; man looks at appearances but Yahweh looks at the heart."

"God does not see as man sees; man looks at appearances, but Yahweh looks at the heart!" This is what God spoke to Samuel when he was on the mission for God choosing the man to be anointed king. Samuel looked at the strong tall sons of Jesse and kept thinking this must be the one. But at each one the Lord said no, not ^{THIS} ~~the~~ one. At last Jesse had run out of sons, and Samuel inquired if he did not have one more. Jesse said he had but that he was out tending sheep. So they brought David in before Samuel and God told Samuel this one was it. So Samuel anointed him on the spot. This ^{LITTLE} ~~little story~~ is a wonderful story for it has so many messages in it. I have always liked to hear it because with each of the characters you can almost see them before your eyes. There is Samuel along with Jesse standing and waiting for each of the sons to come forward. And each son is different from the last one in many respects. Some are taller, some are short, some are athletic looking while probably a few look scholarly. And yet out of the entire group, the one chosen is the least likely. This is one big object lesson. To know that God selects His people in an altogether different way than we would. Look at the men God has chosen to be the men of the hour at different times in the Bible. Moses, a tongue tied individual who needed his brother Aaron to speak for him. King David, a mere sheep herder. The Apostle Paul, a very unimposing shrimp of a man, who persecuted believers in the Son of God. Peter, a poor fisherman and an uncouth person. These are just some of the ~~he~~ heroes of the Bible. Heroes who were far from imposing figures as men. Yet men who were what God wanted. Men who were willing to gamble their very life on the promises of God. We may well ask, why they followed so blindly and ~~xxxxxxx~~ believed so trustingly. The answer is the same as ~~that~~ it would be if we asked why men followed ^{FOR INSTANCE OR} Hitler. Why they followed Stalin? Why they follow any leader of men? It is because they believe. That is the only answer we can give. They do not doubt for one second that their leader is wrong. This is what we as Christians are to have as followers of Christ. But too often we stand and ask, "should I, or do I dare do this?" And we find that our answer is determined by not what Jesus would say, but what would

our neighbors say if we did this. Or what will our friends think of us? We tend to place our motivation on the whims and the judgements of humans. Our motivation should be to work for the Lord and if there are those who scoff and sneer, then let them. We are not living this life to please mankind, we are living it to do the will of God. If this means alienation of our friends or our families, then this is what it must be. A friend of mine married a girl of the Roman Catholic faith. This girl decided that she could not accept the Catholic teaching in many areas. She became a member of the United Church of Christ. Both she and her husband were fairly active members for a while. Then they drifted off and became like many people, church members without a church. A name on the rolls. But because she turned ^{PROTESTANT} her parents ignored her. Her old friends treated her with contempt. It got so bad that her mind began to become affected. Finally she was seeing a psychiatrist or a psychologist. Her problem stemmed from guilt feelings about leaving the Catholic church. She had been taught from little on that if she wasn't Catholic she did not belong to the one true church. She rejoined the Catholic church and the last I heard she was back to normal. Now this story could have had another ending had circumstances been different. Had her husband been the stabilizing influence he should have been, I believe they could have solved this problem without the girl almost going out of her mind. Had he been the strong Christian he should have been she could have remained protestant and not felt guilty about it. Now I am not saying that The United Church of Christ is The church, and there are no others. I do not believe this at all. But what I am saying is that a person from another religion should be able to accept the religion of her partner with ^{out} feeling guilty. If their love was strong enough they could have faced the ridicule of friends and relatives. The husband could have helped his wife to see that she was not all wrong in joining another church, that God accepts us and this is all that matters. It matters not whether we go to the U.C.C. or the Lutheran Church or wherever, just so we strive to Follow God. And here again the point is brought out that God will accept us when our fellowmen will reject us.

One other point about this story in Samuel is that it shows us a different kind of thinking than we are accustomed to. We tend to think in terms of appearance. If a person looks nice we like him. But if he looks like a bum ^{WE} tend to reject him. Appearances can be deceiving. But the one verse in this

story ~~ix~~ that tells us the true secret is the latter part of verse 7, "God does not see as man sees; man looks at appearances but Yahweh looks at the heart."

d looks at the motive behind the deed in other words. He is looking at the real self of whoever it might be. We have heard this before, but it bears repeating and that is the fact that we all wear different faces many times during a week or even for a day. We are not always our true selves. Too often we are putting on a bit of a front. It's like the title of a book I read about just recently. It's called, "Will The Real Phony Please Stand Up." We can put on all the airs we care to, but we can't fool God. ~~XXXXXXXXXXXXXXX~~
we may have skills, but we can't fool God. ~~IT'S~~ sort of like the able bodied loafer who hung around the railroad yards and would hop a freight now and then but he never did amount to much. One day as he was taking a shortcut through the yards he happened to spy a small glittering object on the sidewalk. He stooped and picked it up and without looking at it very closely he pinned it to his coat. A few minutes later he collided into the side of a slow moving freight and was knocked insensible. Someone called the dispatcher and he called the yardmasters assistant to go see what he could do. A few minutes later he phoned back that the man would have to be taken to the hospital. The yardmaster told him to go back and identify him somehow so they could notify his relatives. A few minutes later the assistant called back that he could find no identification on him but that he learned the man was Mrs. Macabee, it said so on his lapel pin. We can act like little angels when we may really be devils, but we can't fool God. We may put on all the airs we care to, but we can't hide from the truth from God. God knows our innermost thoughts and desires. The Psalmist says that before he even has the word on his tongue God knows it. If we know this and still try to fool God we must be very dumb indeed. But the real point is that God does not look at what a man is wearing. How he looks outwardly, but what he is like inwardly. This is how God chose all of the men who have been His faithful servants down through the years. He looked at their innarmost selves. ~~THAT~~ He looked into their very soul and when He discovered that they were God fearing and God loving men who really believed in Him then He put them to doing His work. But people accept other people's outward appearances. Now I know that we are not like God and cannot see into

St. John Emlenton 11:00

10/26/69

*Processional Hymn 12

*Choral Call to Worship

*Confession of Sin

*Assurance of Pardon

~~RESPONSIVE READING~~ SEL 56 Pg. 603.

Scripture 1 Cor. 13

*Gloria Patri

*Apostles Creed

*Pastoral Prayer

Announcements

ANNIVERSARY NOV 9TH 11:30 REV. SILK

LUNCHEON & SOCIAL HOUR.

LUNCHEON FOLLOWING SERVICE.

CHUR WED. 7:15

VISITORS

Offering, Prayer

*Hymn 226

Sermon

Prayer & Lord's Prayer

*hymn 35

*Benediction

*Threefold Amen

*Postlude

The Gospel of Love

Text: Romans 13;10 Jerusalem Bible

Love is the one thing that cannot hurt your neighbor.

The events of the past weeks and months should cause us to take a close look at ^{these} the words ~~that were~~ ^{so} written such a long time ago. Many ^{persons} people today, think and feel ~~that~~ these words were (only intended) for those to whom they written. ~~They only applied~~ ^{only} In other words, ^{person} to those people around two thousand years ago. But if we examine the words of Jesus we can find answers for our present day and age.

If we look closely ^{of} at the meeting Jesus ~~had~~ with the Pharisees we can see at once ~~that~~ their motives were not ~~exactly~~ pure. They came to Him hoping to trip Him ~~up~~ and "get the goods" on Him ^{in order to} so they could destroy Him. First they flattered Him, and then ~~they~~ coated their words with honey, so the following words would not seem too damaging to Jesus. Many ^{persons, feel} people act ^{in this manner,} like this today. We see in the movies or on television a humorous picture involving two women, where one remarks rather cattily, "How nice you look, dear." While all the time we can ^{see} the daggers shining in her eyes, ~~and~~ ^{she} she is really thinking, "My, how horrible you look." But these Pharisees said to Him, "Master, we know you are an honest man, that you are not afraid of anyone, because a man's rank means nothing to you, ~~and that~~ you teach the way of God in all honesty. Is it permissible to pay taxes to Caesar or not? Should we pay, yes or no?" ^{they were} Here is where ~~they thought they had~~ the trap ready to spring ~~shut~~ on Him. If He answers, ^{no,} "No, don't pay taxes, ~~but~~ just be true to God," ~~then~~ Jesus is talking against Caesar, ~~and~~ He is guilty of treason. But we are told He saw through their hypocrisy and asked for a coin. His answer, "Give to Caesar the things that belong to Caesar, and to God what belongs to God," was a real shocker ~~for these people~~ and totally unexpected.

Then if we look at the words of Paul we see that he is admonishing the people to obey the laws, ^{to} and be law abiding. To ~~not~~ be afraid of the magistrates for only the criminal need be afraid. Then he tells them the commandments are to be kept, ~~and~~ not forgotten. But one thing to remember is the importance of the two

commandments of Jesus. The first ~~one~~ is to love God completely and the second is to love your neighbor as yourself. Paul is reiterating these words. He ~~tells them~~^{says}, "Love is the one thing that cannot hurt your neighbor." Yet if we look at our society we don't see much in the way of love, do we?^{Instead,} ~~We see hatred, instead.~~ We see it between races. We see it between religions. We see it in our national politics, between men and parties. ~~And~~^{Yes}, we even see it in our Churches. Many of the movements that started out legitimately in this country, have become nothing more than an excuse to do whatever one pleases and to disregard the rights and privileges of everyone else. This may include fire-bombing someone's home or business. ~~Or it~~ may involve sniping at someone with a rifle. Or ~~even~~ demonstrating by smashing windows and store fronts. No one seems to care what happens ~~just so long as we~~^{as} keep the big, bold, headlines aglow by ~~showing that we have a cause, we are doing these things for.~~^{doing these things for}

In a recent issue of Christianity Today, there is an article about the National Council of Churches. It points out that at one of their recent sessions a policy statement was proposed and passed by an 81 to 6 vote. It stated, "We recognize that when justice cannot be secured either through action within existing structures or through civil disobedience, an increasing number of Christians may feel called upon to seek justice through resistance or revolution." Now this is a group of very learned men. They are ~~also~~ supposed to represent Christianity. If this is the message that Jesus spoke then I think I am reading the wrong book. I am reading His message wrong. He never advocated hatred and violence. His message was one of love for one another. And this isn't just my idea either. In the same issue of Christianity Today is a summary of the news. The title of this article is, "Back to violence as usual." The very first sentence states, "1968 may go down as the year in which the world tried to cope with violence while ecumenical assemblies sought to encourage it."

We have had all types of violence in our nation. ~~We have had~~^{Persons have been} ~~Several prominent people~~ shot and killed. ~~Then~~^{The} hue and cry arose that we should have gun control laws. Every politician and legislator worth his salt proposed it so the measure would carry his name~~ing~~ and identify him as being on the right track.

This past week someone tried to assassinate the premier of Greece with a bomb and then with fire bombs. I made the facetious remark to someone that we need gasoline control laws so that the threat from fire bombs would be non-existent. Now of course this is ridiculous and equally ridiculous is the thought that registering guns will stop crime and violence. Why don't we register all paring knives, carving knives, pocket knives and screw ^{Each} drivers? All of these can ^{has} and ~~have~~ been used to commit murder. Of all the proponents of gun legislation, I have not heard or read of ~~anyone of them~~ making any ~~kind of~~ remark concerning the looting of a store in Watts, Los Angeles this week. There were over one hundred guns as well as ammunition stolen. Have you heard any gun law proponent ^{speaking} ~~talking~~ about this? This is ^{but} ~~only~~ one of many instances that ^{has} ~~have~~ taken place, ^{should} ~~in this regard~~. I think the time has come when we ^{should} ~~should~~ call a spade a spade. ~~That we~~ ^{persons.} ~~should~~ stop protecting these ~~people~~. ~~That we~~ should start treating them as criminals. Do you know why this violence took place in Watts? It was because those big, bad, brutal police were arresting a woman for being drunk and disorderly. In other words, they were doing their job and were hampered from it by these ^{sons.} ~~people~~. Will gun control laws stop this? Of course not. The time has come that we ^{must} ~~should~~ stop protecting these hoodlums simply because their skin is black. It ^{would seem} ~~seems~~ like we are afraid to do anything to these people. The laws have been made for the black as well as the white. I do not think that any white man should receive preferential treatment because he is white. If he is guilty of a crime then he ~~d~~eserves to be punished for it. And I think this applies to all Americans.

We have many ministers and priests leading protests and marching for different causes. Perhaps some of this is ^{proper} ~~all right~~. However, I think that some of these men are guilty of causing the hatred and violence that has come about. Recently I had a conversation with a friend of mine who happens to be a minister, ~~and he~~ was telling of a fellow minister who went down to Mississippi and marched in a demonstration. Upon his return he was boasting about the amount of courage it took to do this. My friend, Paul, remarked that he told him it did not require too much "guts" to march with several hundred thousand other people. But it required more "guts" to stand up in his pulpit and point out the issues that should ^{raised for} ~~be pointed out within~~ his own congregation. This is the truth. It does require

more so called "guts" to speak out when you are ^{the} only ~~one~~ voice.

In the musical comedy, "The Music Man" the male lead ~~part~~ of Prof. F. H. Hill has one of the most appropriate songs along these lines. In the movie version the part was played by Robert Preston, ~~perhaps~~ many of you saw it. However, one of the songs he sings tells of this little town of River City. He sings, "You've got troubles right here in River City." Well we can say that this morning. We can say that, "We've got troubles, right here in Emlenton." We ~~can~~ ^{may} walk out that back door of this church and talk all we want about civil rights. But tell me, do we actually have that problem here? Of course we don't. But we have people who need spiritual and financial help. We have people who are unchurched, who need to be contacted and asked to come to worship and to accept Jesus Christ. We have a problem with young hoodlums driving right down main street on Friday and Saturday night at two and three o'clock in the morning. Oh yes, I hear them almost every week. They drive at tremendous speeds without regard for anyone else. And no one does anything about it. Nothing until they kill someone and then it ~~is~~ ^{will be} too late. These are our problems and these are the things we should be trying to fight ~~against~~. We don't need to go to Little Rock, Arkansas, or Mississippi or anywhere else. Jesus said something most of us forget or else have overlooked. He said, "Before you take the splinter out of the eye of someone else, first take the beam out of your own." Someone else has coined the expression ~~a~~ different ~~way~~ ^{way}. He said to sweep the dirt from in front of your own door before you sweep the dirt from someone else's door. But the gist is the same and it means that we should take care of our own problems before we try to take care of the problems of the rest of the world.

An Episcopal priest was spending his vacation in the back woods country and while out for a stroll he lost his way. He stopped at the first farm he came to and asked for directions. The old farmer told him, and then the priest asked for a drink of water and the farmer obliged. During this time they ~~became~~ involved in conversation, and the priest told the farmer who he was and what he did. The farmer remarked that it was indeed strange since he was also an E- piscop- alian. The priest inquired to what parish he belonged and the farmer replied that he didn't know nothing about any parish. Then the priest asked who confirmed him.

The farmer said he didn't know anything about that either. "Well how can you be an Episcop^{al}ian then," he asked. The farmer said, "Well you see it was this way. Last winter I went to church and the sign out side said E-pi^{sc}op^{al}ian. I went in and this here feller got up front and he says that they had done things they hadn't oughter done. And they had left undone things they oughter of done, and I says to myself, 'thats my fix exactly, and I've been an E-piscop^{al}ian ever since."

~~Now~~ This is how many of us act. We know what we should do and we know what we should ^{not} be doing, but somehow or other we have lost sight of these things. We should be trying to bring others not only into church but to Jesus Christ. Yet we go about it, if indeed we go about it at all, ^{doing absolutely} ~~that we do actually~~ nothing toward this end. We ^{seemingly try} ~~seem to be trying~~ to keep our own little churches ~~sort~~ ^{It is} ~~of~~ like an exclusive club. ^{only} ~~It is only~~ open to those ^{meeting} ~~who can meet~~ the standards. Our churches are like closed shops. In order to belong you must dress a certain way, or earn a certain amount, or meet some man-made rule.

Jesus said, "Go into the world and baptize all men." Not just ~~one~~, But all men. Not just those who are acceptable to our standards or who can meet our entrance requirements, But all men. We need to start loving our fellow man. We need to start solving our own problems before we start curing the ills of the world. Our love as Christians should shine forth from our lives ^{as} ~~like~~ a beacon. ^{Persons} ~~People~~ should be able to look at us and say, "There goes a Christian." We should be the example of what Jesus was. We should be striving to reach the unchurched, the unlovable and the rejects of society. Did Jesus spend His time with those who were well off, or those who were better off than anyone else? No, He didn't. His time was spent with ^{the} ~~these~~ rejects of society. For this He wore the label the Pharisees and the Saducees and the Scribes tacked on Him. This is the label you and I should wear, and wear proudly. We should be seeking to grow just a little closer to our Master and our prayer should be as the poem entitled, "My Daily Prayer," by Grenville Kleiser. Let me share it with you.

" If I can do some good today, If I can serve along life's way,
If I can something helpful say, Lord, show me how.
If I can right a human wrong, If I can help to make one strong,
If I can cheer with smile or song, Lord, show me how.

If I can aid one in distress, If I can make a burden less,

If I can spread more happiness, Lord, show me how.

If I can do a kindly deed, If I can help someone in need,

If I can sow a fruitful seed, Lord, show me how.

If I can feed a hungry heart, If I can give a better start,

If I can fill a nobler part, Lord, show me how.

If we could each live and act in this way our lives would not only be more complete, but we could be the instruments through which the kingdom of God would be greatly advanced. Then the love that is needed in ^{our} ~~our~~ time would become a reality and we would each come to know the truth of the words of Paul, "Love is the one thing that cannot hurt your neighbor."

Call to Worship: I was glad when they said to me,
Let us go to the house of the Lord.

Call to Confession: They who wait for the Lord
shall renew their strength, they shall mount up
with wings like eagles, they shall run and not be
weary, they shall walk and not faint, Let us come
to God in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: There is therefore no condemnation
for those who are in Christ Jesus, who walk not
according to the flesh, but according to the spirit.

51.25 ON BAKE SALE FOR HOFFMAN
HOME BY HOFFMAN AUX.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 30, 1971

The Organ Prelude
 *The Hymn of Praise 440
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Forgive us, O God, for the protective shells
 which we build around ourselves to shield our-
 selves from our brothers' needs. Help us, our
 Father, to forgive men their wrongs against us,
 that in so doing we may ready ourselves to re-
 ceive your forgiveness. Grant us forgiveness,
 our Father, for our part in those conditions
 which cause nations to war against one another.
 Remove from us the blindness which causes us to
 seek through war to preserve our liberties and
 yet in so doing destroy the freedom of others.
 Forgive us, O God, when we fail to pray for our
 enemies on the cross. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture-----Mark 1:16-23
 *The Gloria Patri
 Anthem (Trinity)
 Pastoral Prayer
 Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 443
 The Sermon-----"Revolutions or Revolutionaries?"
 The Sermon Prayer
 *The Hymn of Response 442
 *The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Penn Central Conference will be held from
 June 11th to the 13th at Lebanon Valley.

June 20th at 2:00 P.M. a joint consistory
 meeting will be held.

Also on June 20th at 8:00 P.M. the Mercers-
 burg Association will officially license and
 install Ralph C. Link as the Pastor of the
 Trinity Charge.

CHRIST CHURCH ANNOUNCEMENTS

If there is anyone who would like to go to
 the Penn Central Conference at Lebanon Valley
 as a delegate, Please contact the Pastor.

Some of the members have inquired about con-
 tributing to the organ fund now instead of at
 a later date. All contributions will be
 gratefully received. As part of the purchase
 agreement \$1,000 is needed as the down pay-
 ment. However, if you wish to receive credit
 for your gift, please mark the envelope
 "Organ Fund" and the secretary will credit
 this to your account in the book.

Revolution Or Revolutionary

Recent experiment TV Guide (Fictitious)

3 programs, The Scientists, Freedom Fighters, Innocent Man.

Sponsors Alcoa, G E and ~~Pratt~~ National Protestant Church
Nat. Prot. last on every list.

Church weak and not too strong or powerful.

Jesus and controversial people.

Disciples not mild and meek as thought by many.

Mostly uncouth uneducated, uncultured.

Revolutionary named Simon.

Simon Cananean in some Gospels, Zealot in other

Not Anan, word meant Zealot, and Zealot political activists

Dagger called Sica, used to kill quickly with one swift stab

Had taken oath to kill anyone anti Jewish

Zealots came into prominence several years before Simon born.

Herod installed Roman customs in Jeru. and required Jews to follow them.

2 Men plotted to assassinate him, foiled and executed.

2 Rabbis and 40 men plotted to tear down golden eagle, all caught and burned to death.

Simon must have heard these stories of men living in wilds, fled Herod etc.

Heard feats of gory slaughter and bloody revolution.

Perhaps saw public crucifixion of 2000 happened around this time.

Perhaps boy Jesus saw it from his village of Nazareth.

Had answer as young man. Overthrow the system, drive out Romans, create new order.

Do away with establishment start from scratch.

Dagger and torch answer.

Similar to SDS, Weathermen and other groups today, He would be at home.

Fire bomb and or grenade and he was doing something big.

How did he find himself in company of peaceful revolutionary as Jesus?

No clues given, but Jesus picked as a follower.

Strange companions. Matthew tax collector and Roman collaborator.

In prior life would have sought to kill each other. Simon with Sica, Matthew with Roman power.

Jesus changed people of adverse and diverse beliefs and ways, new creatures

Almost resurrected you might say.

We can see in life in our nation. different nationalities, backgrounds, cultures religions etc.

But all one people. Banded together in times of trouble like revol., 1812, civil war. defending our freedom and others.

Now we are split and divided.

Different viewpoints, particularly Viet Nam.

No longer way to settle disputes, but lack answers to grave problem.

From outside all going different ways, but can once again be united nation.

Causes fought and died for are still cause for standing today.

Only love and understanding, forgiving toward those who tear apart can we survive.

Only continued trust in God can hope to continue as nation. of free people.

Kept together and molded diversities ~~xxx~~ into strength and differences into unity.

Also witness in churches.

As 12 disciples different so we in church different.

Different backgrounds, cultures, ideas etc.

Little factions and groups set apart from others.

We threaten to push them out or we will leave.

Christ brought together and keeps together.

Will not let us break away for he keeps us together.

Must be nurtured, cannot grow alone

Needs love, concern, compassion and willingness to work.

Under surface lies old desire to rebel and do away with it.

After crucifixion must have been like fo Simon.

Leader dead, and cronies said, "Join us Simon, this is where its at.

He got his at the hands of Romans, just like they get every guy that don't fight every inch of the way.

The action is with us and not with dead leader."

Simon gripped by revolutionary type of love shown by Jesus

Jesus asked forgiveness for torturers.

Simon couldn't understand change in life, but was different man.

Do not know complete story of Simon

but believed faithfully spread Gospel in Armenia before killed as martyr.

He found that this dead master led the biggest, the greatest, the daringest revolution the world had ever seen.

And so followed because saw this man as the risen Lord.

In first chapter of Acts mentioned as being there at the departure of Jesus from them.

Simon learned Jesus Christ not weak, mamby pamby made out by some.

He makes all other revolutions and revolutionaries dull and lifeless by comparison.

Still greatest revolutionary world has ever seen.

It is in him and through him that we must continue to move and ~~xxxxxxxxxxxx~~ to operate.



OFFICE BUILDING • EXHIBIT 1-1012 • 11122000H ST LEMINGHAMVA

How Writings: Kichua' Gichua' Kichua'

Revolution Or Revolutionary?

In a recent experiment some readers were shown a mock copy of T.V. Guide. In this copy was listed three fictitious programs entitled, "Two Scientists," "Freedom Fighters," and "Innocent Man." Each copy showed a different sponsor for the programs. The fictitious sponsors were Alcoa, G.E. and a sponsor listed as the National Protestant Church. Each reader was asked to list which programs they would ~~would~~ like to watch and in what preference. Each person who made a list, chose the one sponsored by the very vague and fictitious name the National Protestant Church last on their list. Which is an indication that anything connected with the church is thought of as being not too powerful or too strong.

But the church was not always this way. Jesus surrounded Himself with controversial people, ~~and his disciples were not like that~~ ~~of his disciples were not like that~~. Most people perhaps think of the disciples as being ~~mild~~ mild mannered men, who walked around in clean white robes and spoke nice cultured Hebrew or Aramaic and were meek and mild in all things. But this is not so. It may jar our religion a little to begin to realize that these men were rather rough, unpolished uncouth men for the most part. They were mostly uneducated, and belonged mostly to the laboring class. There was even a revolutionary among them. This man was Simon. Not Simon Peter, but a man identified as merely Simon the Cananean by two Gospels and as Simon the Zealot by the other. The word Cananean should not be confused with Canaan because it is not the same thing. A cananean was a Zealot and the Zealots were a group of people who were the political activists of the day. They were the party that wanted to overthrow the government.

Very little is known about Simon the Zealot. The only thing that is known is that as a member of the Zealots, he carried a dagger called a Sica, which he had been trained to use and to kill with one swift stab and that as a Zealot he had taken an oath to kill anyone stirring up anti Jewish

fellings or taking anti-Jewish action.

The Zealots had come into prominence several years before Simon was born. King Herod had installed Roman customs in Jerusalem and required the Jews to follow them. Ten men plotted to assassinate him by hiding in the theater where he was supposed to enter, but Herod's special police had been tipped off and the ten were arrested and executed.

Then he installed a giant golden eagle over the main gate. This infuriated two Rabbis who along with 40 men plotted to tear it down in a bold raid one night. They were all caught and burned to death. All of these things only increased the hatred and the activity of the ~~Zxx~~ resistance movements. Herod and his soldiers sought out these people and had them killed. So they began to flee and live in caves and in the wilds to escape Herod and his men. Simon must have been raised in such an atmosphere. He must have heard the bloody stories told of how the Zealots had resisted Herod. How they had performed gory feats of slaughter and killing. Perhaps as a boy he had witnessed the public crucifixion of two thousand men for their aborted attempt to overthrow the Roman government. And as he saw it from his village, young Jesus must have seen it from his village of Nazareth too.

As a young man he must have thought that he had the answer. At last he was really doing something worthwhile. The Zealots knew what had to be done. Overthrow the system, drive out the Romans and create a new order. Do away with the establishment and start from scratch. The idea of using the dagger or throwing a burning torch was the way to get results. An idealist such as Simon would have felt at home with the SDS, the Weathermen, or any of the other fanatic groups we have around today. Hand him a fire bomb or a grenade and he would have thought he was doing something big.

But how did a man such as Simon find himself in the company of a peaceful revolutionary such as Jesus? The Bible does not give us any clues. All we know is that here Jesus has picked this man to be one of his followers. But the strange comparisons do not stop there. For Simon suddenly finds himself in strange company. He not only is with a peaceful revolutionary, but he is rubbing elbows with a man who was a tax collector and would have been a

collaborator with the Romans. In their ~~future life~~ prior life they would have each done everything in their power to have the other killed. Simon would have awaited the proper time to have sunk his dagger into the belly of Matthew, and Matthew would have slipped away and given a note to the nearest Roman patrol and had Simon the Zealot arrested. What prevented each of them from fulfilling the almost natural desire to do away with the other? The only answer is of course the power and personality of Jesus. He took not only Simon and Matthew, but other people of diverse and adverse beliefs and ways, and changed them into new creatures. He almost gave them a new life, and we could say that they were resurrected completely. They became something far different than what they started out as.

We can see this in two areas of our lives if we look for it. We can first see it in our nation. We are a country made up of different races, different nationalities, different languages, cultures, backgrounds, religions and many different things that can separate us individually. But we are all one people. We have gone on this way for almost two hundred years and with the Grace of God will continue for two hundred more. But the thing that has kept us together in this unique way, has been the banding together collectively when it was necessary. We did this in the Revolutionary War, the War of 1812 and even the Civil War. We did it in all of the other conflicts in which we became involved, because we felt we were defending not only our freedom, but the freedom of other people. But now as a nation we are split and divided in many areas. We hold different viewpoints about many things, the chief of which is our involvement in Viet Nam. Most of us hold the view that war is no longer the way to settle things, but we lack the answers to ending this grave problem. From the outside we may appear to be all going different ways, but I am certain that we will once again be able to become a united nation. The causes for which many of our young men and women gave their lives are still the cause we stand for today. Only through love and understanding, and having a forgiving nature toward those who would tear our unity apart will we survive. Only through our continued

trust in God can we hope to continue as a nation of free people. This is what has kept us together and molded our differences into unity and our diversities into strength.

We can also witness this in our churches. As the twelve disciples of Jesus were different in many ways, yet they looked to each other as brothers, so we in the Church of Jesus Christ are different. We have little in common. We have different cultures, different backgrounds, different ideas in many different areas. We have little factions and groups set apart from each other in every congregation. Sometimes we threaten to push out or throw out others, or leave ourselves if they don't.

But Jesus Christ who brought us together, keeps us together. In spite of all of our differences he will not let us break away, for he keeps us as his own.

But again this is something that must be nurtured. It cannot grow all alone. It needs love and concern and compassion and a willingness to work to make it grow. It must constantly be worked at for lying just under the surface is the old desire to break away to rebel and to do away with it.

After the crucifixion it must have been like this for Simon the Zealot. The desire must have been there to sharpen his sica and to avenge the death of his master. Some of his old cronies probably said to him, "Come on Simon, Come on back. Rejoin us revolutionaries. That guy you were with, look what happened to him. He got his at the hands of those Romans just like they do to every guy who does not fight them every inch of the way. Come on Simon with us, we will show you where its at. The action is with us and not with your dead leader. We get things done fast man and we don't fool around."

But Simon had been gripped by a revolutionary type of love that was shown to him by a man who died asking forgiveness for his torturers. He couldn't understand the change that had taken place in his life, but he now was a different man. We do not know all of the complete story of Simon

the Zealot, but it is believed that he faithfully spread the Gospel in Armenia before he was killed as a martyr. He found that this dead master led the biggest, the greatest the daringest revolution the world had ever seen. And so he followed this crucified one because he had seen this man as the risen Lord. And we read of his having been there in the first chapter of Acts.

~~Abraham Lincoln in his Gettysburg Address, made the remark in the speech, that the battlefield was being dedicated to the men who had fought and memory of the men who had fought and died there, that, these honored dead shall not have died in vain, and this is what~~

And so Simon learned as many others have learned since him, that Jesus Christ is not the weak, manby pamby made out by some. That he makes all other revolutionaries and movements look dull and lifeless by comparison. That he is still the greatest revolutionary the world has ever seen. And it is in him, and through him that we must continue to move and to operate.

Call to Worship: The earth has yielded its increase;
God, our God has blessed us.

Call to Confession: If the Lord should mark iniquities, who could stand? But there is forgiveness with God. If we confess our sins he is faithful and just and will forgive us our sins and cleanse us from all unrighteousness. Let us pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: If any man sin we have an advocate with the Father, and he is Jesus Christ the righteous. He is the atonement for our sins, and not only ours but the sins of the whole world. God will supply every need of ours according to his riches in glory in Jesus Christ. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 19, 1972

The Organ Prelude
 *The Hymn of Praise 19
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Father God, we humbly ask forgiveness,
 for we have squandered that which thou hast
 so graciously given to the sons of man. We
 spread the gift of fertile soil to the winds
 and cause it to be washed into the sea. In
 our greed we pollute the pure water and lakes
 and streams. We take the ore from under the
 earth and use it for evil purposes. If only,
 Father, this were the end of it! But even
 more, we abuse, twist, and manipulate thy gift
 of our brothers for our private ends. Even
 this is not the end, for we take the gift of
 thy Son, and his body the Church, and his
 Word, and bend them to our desires. Have
 mercy, most merciful Father. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Genesis 15:1-5
 Romans 12:1-18
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 Litany Thank Offering (Trinity)
 The Hymn of Meditation 434
 The Sermon----"Forefathers, Indians and Bibles"
 The Sermon Prayer
 *The Hymn of Response 436

*The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

No bible study this week.

Youth will meet this evening in New Bloomfield
 at 6:30 PM.

Boys for Ladies in Back

TRINITY CHURCH ANNOUNCEMENTS

The Community Thanksgiving Service will be
 held on Wed. Nov. 22nd at 7:30 PM at St.
 Bernard's Roman Catholic Church.

*THANK
OFF.*

SPECIAL OFFERING SEPARATE

CHRIST CHURCH ANNOUNCEMENTS

There will be a Thanksgiving Service at
 Kinkora Home today at 2:00 PM. All churches
 will participate and all church members are
 invited to attend.

The Community Thanksgiving Service will be
 held on Wed. Nov. 22nd at 7:30 PM at the
 Lutheran Church.

Next Sunday Nov. 26th we will meet at the
 church at 3:00 PM to make advent wreaths.
 Come join in the fun and bring the family
 and some greens.

Church World Service Clothing Drive, Dec.
 11th. Clothing needed: Men's clothing, no
 shoes & no overcoats; Children's clothing,
 up to size 12; Money for blankets.

*NEXT SUNDAY MEN'S BREAKFAST
 CHURCH OF E.O.D.*

KESIE BARRICK ON RED SUNDAY EVENING

"Forefathers, Indians And Bibles."

Text: Genesis 15:5b "Then he said to him, "So shall your descendants
be."
Romans 12:10a "Love one another with brotherly affection."

Today is a Sunday that is devoted to many things. On the church calendar it is listed as; Thanksgiving Sunday, Forefathers Sunday, American Indian Sunday, Bible Sunday and marks the beginning of National Bible Week. Hence the dubious sermon title in which we shall deal with three aspects of today's observances and hopefully ~~we~~ try to draw them together in some fashion.

Abraham Lincoln in his Gettysburg Address began that address with the historic words; "Fourscore and seven years ago our Fathers brought forth upon this continent a new nation." This was indeed a new nation and considering the advances made by this nation in the mere 352 years of its existence God must have blessed it. Consider for a moment the story of Abraham at a time in his life when he was still called Abram, how God came to him in a dream or a vision, and told him his reward would be very great. Abram questioned this and asked what God could give him since he was childless and therefore had no heirs. No one to take up where he the Father left off. He said you have given me no offspring and ~~the~~ a slave born in my house will surely be ~~my heir~~ my heir. But God said, "This man shall not be your heir." And he took him outside and he told him, "Look toward heaven and number the stars if you are able. So shall your descendants be." "So shall your descendants be."

Look at the heavens some night when it is clear and you are away from the bright lights of our cities that make it impossible to see the stars, and try to count ~~stars~~ ^{THEM.} It's absolutely impossible to even begin because there are so many. Yet God told Abram his descendants would number as many as the stars. You and I are descendants of this family. How we are related cannot be determined except that we

must look at Abraham and all who came after as our Forefathers. They were the ones who broke the ground and laid the groundwork for all we have today. It was our forefathers who came to this land and laid down the rules and principles upon which this nation is founded.

But our forefathers came here and found there were other people living here. At first the white men and the indians tried to live together in peace. But somewhere along the line the works of evil began and hatred, jealousy, envy and anger took the place of reason and common sense. So instead of a land being shared by both white and red men, we had a land upon which the blood of many from each side was shed, and unfortunately for the red man he was too greatly outnumbered.

For far too many years now we have read and seen the indian depicted as a cruel harsh savage who was unable to be civilized. But if we search the records we can find that this ~~just~~ is not the case. There are many examples of indians showing more common decency and love ~~than perhaps we can show~~ toward the white man, than perhaps the white man has shown toward the indian. ~~Here is a good example.~~
(Illustration of Wyandot Indians in Columbus Ohio)

Is this an ~~example~~ of hatred? Of course not, it is an example of love, and yet how often do we read and hear of the bitter hatred of the ^{g-d's} "Savage Indian?"

There is another element that needs to be brought out at this point, and it also has to do with the Forefathers who founded our nation. ~~When they came here they~~ It has to do with their reasons for coming to America.

(Illustration of boy and answer about the ~~Pilgrims~~ Puritans)

This boy had the right reason, but he had it a little mixed up. Yet in a short while this became the very attitude of some of this nation's founders, and people were being persecuted for not being followers of quote, "the true faith." The very reason that made them

flee their native land, became a stumbling block here in this land. So the history of man is repeated over and over. But fortunately for all concerned this nation was founded upon a belief in God and in his word as the most important thing in life. A belief that was founded upon a book. A book that if followed and lived according to what it sets forth, can cause mankind to rise above strife and hatred and all of the other ills to which mankind is afflicted.

In the church as we have known it in the past decade or so we have seen a deterioration of religion. We can read about this in any religious publication, because it has become a topic of conversation in many areas. Because of declining religion the churches have taken new looks at themselves and their neighbors and have come to the conclusion that the problem lies in being separated and therefore the solution is to merge. The old saying of "misery loves company" could apply here, because I am beginning to see church mergers as a means to unite one weak group with another and hope for strength.

But what has been overlooked in all of this is that some churches are growing, and have continued to grow, and no one seems to take this into consideration. ^{Upon} ~~Examine these~~ examining these churches and making comparisons between them and us, there are several strong points that stand out. First, they are not hung up on all sorts of new programs and ideas, And secondly they are strong on the Bible. When we look at our own denomination we find that it still uses the Bible, but not as it once did. But you see the reason why the Bible has slipped into disuse in some churches is because the liberals have taken over and anyone making extensive use of the Bible in the past while back has been labeled as "fundamental" or "pentecostal." Well the liberals and the humanists have had their day, and now it is time for the Bible believing and Bible preaching churches to assume their proper role in Christianity. The church has been looking in the wrong places for ~~the~~

THE

solution of its problems. The problem of the church as I see it, is that it must start using the book again and get back to its basics. I think this is also the problem of our nation.

We started out as God fearing people, as a nation who loved God, and tried to live by the book, but we have deteriorated into a nation of people who follow any book at this stage of the game, whether it is a book written by Benjamin Spock or one written by Malcolm X. We have deteriorated into a society of people who are followers of psychology, sociology, astrology and all sorts of intellectual sciences that lead us farther and farther from God.

It is time we in the church really look at our Christianity and see if we are congregations of Bible Christians or if ~~instead we~~ we are instead congregations of ~~everything but~~ readers of everything but. I do not advocate that merely reading the Bible will make all our national and social problems dissolve or disappear, but I am saying that by the inspiration derived from the Bible, we will be motivated into solving the problems and ills of mankind because we will look at things in a new light. The light of the Gospel of Jesus Christ.

Every member of every congregation should be [^]daily reader of the Bible. We should reach for our Bibles as avidly as we reach for the sportspage or the funnies in the daily newspaper. If we cannot say that we read at least one small portion of scripture each day, then we cannot say that we are true followers of Jesus, because even he read the Scriptures. We read everything imaginable to be knowledgeable on all sorts of subjects, so ^{what reason can we give for not reading} ~~why should we not read~~ the Bible as we do other material?

Through the use of the Bible much has been accomplished. Through the use of the Bible by concerned Christian people, ^{MA}ny obstacles have been overcome.

(Illustration of Indian Woman and her White husband)

This is what can and has been done by people who were con-

cerned enough about others to help them.⁵ But by the same token it is by giving and sharing the word with others that they can be useful ~~to~~ also.

(Illustration of Joshua Morris Pima Indian)

We have heard and read many stories of the indians and the savages they were, but how many times have we read of their love for the Saviour? When we talk of Forefathers and Indians and Bibles, it is ~~not~~ a lot of things all rolled into one. This Thanksgiving Sunday we need to each go to our warm, comfortable, secure homes, and thank God for our Forefathers. For our heritage. We need to thank him that he made ^{us} brothers ~~and~~ ^{WITH} the American Indians, ^{AND ALL OTHERS} and we need to thank Him for His word that has been handed down to us. And with each of these blessings we need to ask him to help us to be faithful to our Saviour that we may live for him not only as proud descendants upon this earth, but as a people of God striving to pass on a heritage to those yet unborn. May God keep us faithful to the task.

St. John Emlenton 11:00 11/24/68

*Processional Hymn 19
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading
Hymn 435
Scripture 2 Corinthians 9; 6-15
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Joint venture with Salem for Advent *80*
bring evergreens and cones.
3:00 till ? Soup, bread, cookies, milk,

ADVENT WREATH DECORATION

COOKIES

Offering, Prayer

*Hymn 259
Sermon
Prayer & Lord's Prayer
*hymn 737
*Benediction
*Threefold Amen

Salem Lamartine 9:30 11/24/ 68

*Processional Hymn 19
*Call to Worship Pg. 235
*Confession of Sin
Assurance of Pardon
Scripture 2 Corinthians 9;6-15
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Advent Sunday Dec.1, soup, bread, milk
cookies. Make wreaths. *80*
bring greens & cones.
joint venture with Emlenton
3:00 P.M. till ?
Florence Ritts ?

ADVENT WREATH CHURCH DECORATION

YOUTH FELL. 6:30 TO 7:15

Offering, Response, Prayer

Hymn 434
Sermon
Prayer & Lord's Prayer
*Hymn 436
*Benediction
*threefold Amen

THE FIRST UNITED CHURCH OF CHRIST
Vandergrift, Pa

Mr. Ralph Link

Mrs. Herman McCutcheon Organist

November 23, 1969 Twenty Fifth Sunday 11:00 A.M.
After Trinity

Prelude
Lightning of the Candles
*PROCESSIONAL HYMN PAGE 434
*INTROIT AND PSALM PAGE 4
*CONFESSION OF SIN PAGE 518
*KYRIE PAGE 5
*ASSURANCE OF PARDON PAGE 5
*PRAISE
*COLLECT PAGE 492
*GLORIA PATRI
SCRIPTURE
CHORAL RESPONSE
*HYMN PAGE 435
*APOSTLES CREED
PASTORAL PRAYER
CHORAL RESPONSE
ANTHEM
ANNOUNCEMENTS
OFFERTORY
*OFFERTORY RESPONSE
*HYMN PAGE 436
SERMON
*RECESSIONAL HYMN PAGE 432
*BENEDICTION
*EXTINGUISHING OF THE CANDLES
POSTLUDE

* CONGREGATION STANDING

The flowers have been placed on the altar this morning by Mr. Carl Doverspike.

Guest Speaker for November 30, 1969 will be Mr. Ralph Link.

Nominations to the offices of Elder and Deacon have been made as follows:

Mr. Carl Doverspike Elder
Mr. Robert King Deacon

Rev. and Mrs. George Winters will move into the parsonage on December 2, 1969. He will preach his first sermon on Sunday December 6 1969

WORK NIGHT

Another night has been selected for preparation of the parsonage for occupancy. This night is Monday Nov. 24, 1969. Workers are needed with equipment for washing woodwork etc. It has been noted that the basement walls have been washed down by Mr. Carl Doverspike, with possibility of painting in future. Work will commence at 6:30 P.M. Nov 24.

Gratitude: A Way of Living

IN THE gospel of Luke there is a story told of how Jesus met and cured ten lepers. Only one out of the ten returned to give thanks for the miracle. Apparently the others believed that God owed it to them.

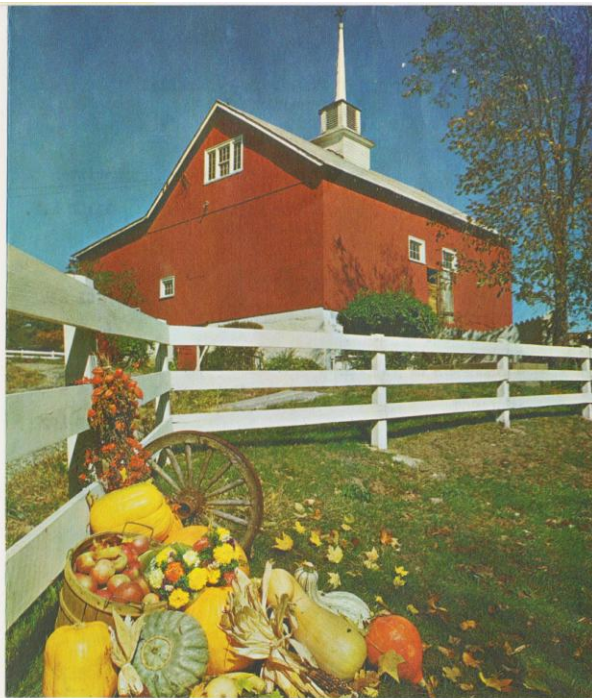
Just because the life expectancy for citizens of the United States is about seventy years, some people believe that God issues a paid up life insurance policy for this length of time; that if any of our loved ones fail to live out their Biblical three score and ten, God has failed them. So few appreciate that each day of life is a gift.

Every day of life is to be lived in gratitude. This is the secret of the Apostle Paul's success. He expressed freely his thankfulness to God and to his co-workers for everything they did. He wrote: "I thank my God . . . for you all." (Romans 1:8) To the congregation at Corinth he said, "I thank my God always on your behalf." (1 Corinthians 1:4) To his friends at Phillipi who befriended him while he was imprisoned in Rome, he said, "I thank my God upon every remembrance of you." (Phillipians 1:3)

In spite of being beaten, stoned, jailed, chased out of town, shipwrecked, chained, hungry, and at the point of death with malaria, Paul always gave thanks.

It is interesting to note that not even the Pilgrims, as pious and devout as they were, seriously considered observing a day of Thanksgiving until they had endured the hardship of the New World for one terrible, devastating year. They learned the hard way how wrong it is to take even the simple things in life for granted.

Can we learn anything at all from the experience of others?



The Bountiful Harvest

DUNCANNON COUNCIL OF CHURCHES

Thanksgiving Eve Service

CHURCH OF GOD NOVEMBER 25, 1970

Rev. Chester L. Marzolf, Pastor
Ralph C. Link, Guest Speaker

Prelude

Call To Worship

Prayer

*Hymn 636

Scripture----II Corinthians 9:6-15

Prayer

Hymn 443

Announcements

Offering

Special Music

Sermon----"What Do I Have To Be Thankful For"

*Hymn 635

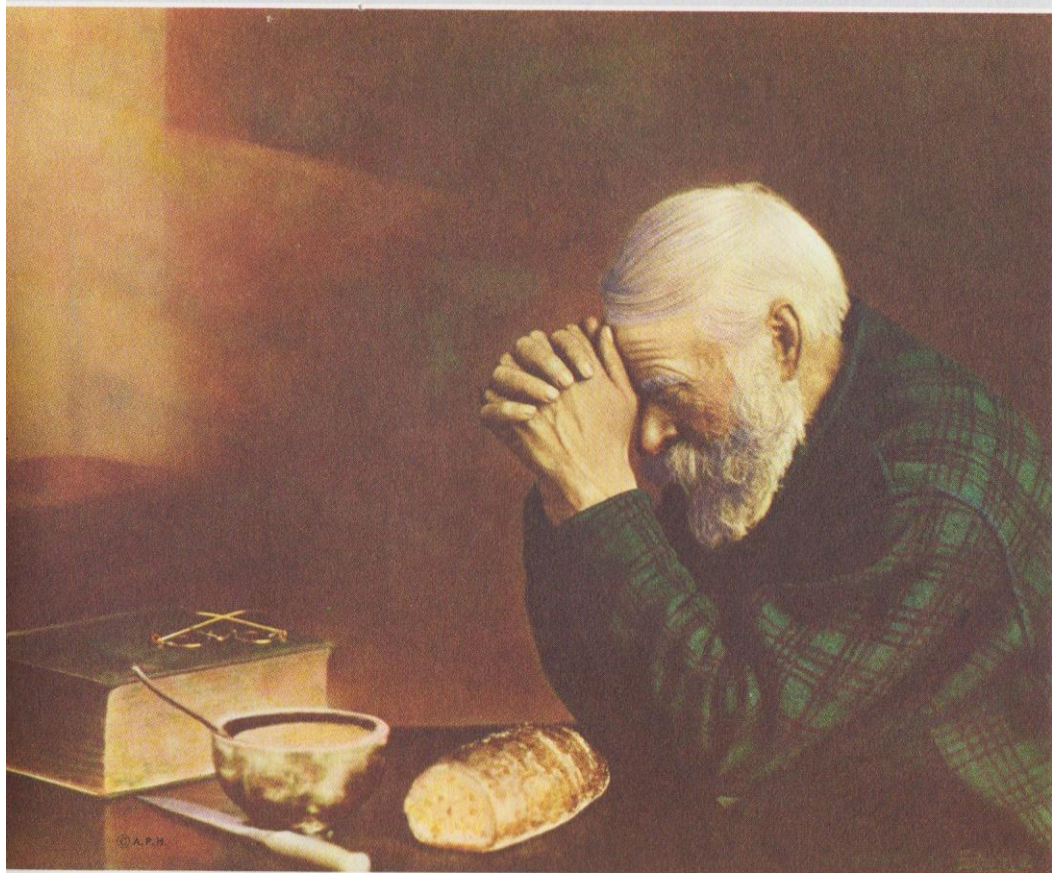
*Benediction

*Postlude

*Denotes Congregation Standing

The Duncannon Council of Churches welcomes you to this service. We want to express our thanks to the congregation and pastor of the Church of God for the use of their facilities.

The tentative date for the community Christmas tree lighting is Monday December 7th at 7:30 P.M. Please support this as well as the other joint sponsored services of the Duncannon Council of Churches.



O GIVE THANKS TO THE LORD.

Text: 2 Corinthians 9; 10-11

~~Thanksgiving~~ WHAT DO I HAVE TO BE THANKFUL FOR?

As we are all well aware, this coming Thursday will be celebrated, as Thanksgiving Day. We can look at our nation today and perhaps we may wonder, what do we have to be thankful for? Because of the unrest, ^{VIET NAM} because of the division, ^{OF STUDENTS & UNIVERSITIES} and because of the violence that has been shown ^{BETWEEN RACES & RELIGIONS} this is a natural question. We are told that the situation will get worse before it becomes better. So therefore, can we be thankful? Can we celebrate a national holiday under such circumstances? In the ninth chapter of 2nd Corinthians Paul wrote to ^{THE} ~~these~~ ^{IN CORINTH} people and asked them ^{IN JERUSALEM RIDE} to offer their money and themselves for the helping of others. He said, "The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one, and made richer in every way, you will be able to do all the generous things which, through us, are the cause of thanksgiving to God." In other words Paul is saying that if we put our trust in Him who provides the seed for sowing, He will give us more than enough and that we will be able to do more than we expected and these are reasons for giving thanksgiving to God. So on this Thanksgiving day we can still be thankful. If we look back to the story behind Thanksgiving we can see what motivated this whole idea.

The Pilgrims landed at Plymouth Rock in December of 1620. These people left their homeland to come to a place where they could worship as they saw fit. A place where they were free from persecution for their beliefs. ^{PURITAN SPIRIT} These people founded the first church in America, and they are today a part of the United Church of Christ. They are the Congregationalists. ~~==~~ In 1621 Governor William Bradford set aside the last Thursday of November as a day of giving thanks to God for all their blessings. This day has been handed down to us and we still continue the observance. We have as much to be thankful for today as the Pilgrims did on that first Thanksgiving. In many, many respects we have more to be thankful for. Out of our thanksgiving we have several things that stand out. First we have worship, then we show thanks, and we show love.

To many people the thought of worship conjures up ideas of attending a formal Church service. This ^{MAY} ~~can~~ or ^{MAY NOT} ~~cannot~~ be part of our observance and

yet it need not be so to be true worship. The ideal thing is for us to attend a service if we can. Most communities have one somewhere. But it is not mandatory that we do. Perhaps this is one fault with our national holidays. Especially those which have a religious connotation. Because of this many people feel that this is merely a chance to overeat, to over-indulge in food and drink, or to have a good time. ^{STORES BEING OPEN} Many people use the day for an extended trip somewhere. Others spend the day hunting. Still others spend the day in front of their television sets engrossed in football games. Each one of these things is good and beneficial. Each one of them affords an opportunity to overcome some of the frustration and anxiety brought on by our modern age. But to spend the entire day in the pursuit of our individual happiness and to never give one thought to what the day stands for, is inexcusable. We should take a few moments at least to worship our God. I know for an example that it may be rather difficult to burst into everyone's enthusiasm when they are seated around the table, piled high with turkey and all the trimmings, and to ask that they all bow their heads in prayer. Perhaps there are those who would be offended by this but we should be willing to run that risk. It is amazing what a simple prayer can do ~~for~~ some people's lives. I was invited to a wedding breakfast once, and almost all of those present were of another faith. Before we sat down to the meal everyone was having a gay time and were enjoying themselves completely. I was asked to say the blessing, which I did rather hesitantly because prayer seemed about the last thing that was needed at this time. There was a kind of solemnity that came over this breakfast afterward and a more reverent attitude toward the whole occasion. Even several of the waitresses came up to me and commented on the prayer and its effect. One thing they did mention was that they had never had anyone offer a prayer at any breakfast they had served at this particular club. Now you see, all that we need to do is to set the mood. ~~But we should pause at least sometime during this day to render thanks To God for what He has done for each of us.~~

We show thanks in many ways. With children we always have to remind them, "Now what do you say to Uncle Frank?" And dutifully they grumble thanks. It need not be this way between us and God. At least I hope that we do not act this way with our Creator. Sometimes when things are going too well for us we are

inclined to take too much for granted and even take credit for our accomplishments. In this respect we are like the old ~~man~~^{MAN} who took over a vacant lot, which was packed with weeds, tin cans, rubbish and everything imaginable. After months of back breaking labor he turned it into a beautiful garden. One day his pastor came by and looking over the fence he was really impressed. He remarked, "Rufus, you and the Lord have done a wonderful job here," "Yes indeed," he replied, "But you should have seen the place when the Lord was taking care of it Himself." We cannot do anything without the help of God. It is God who helps us in all things. It is God who gives us what we have and call our own. So therefore, we should be willing to give thanks to God for all His blessings to us.

Our Pilgrim fathers spent a very miserable and bleak winter, the year of 1620. Many of them died because of the bitter cold and because of the meager supplies they had. But in the year 1621 they were able to clear land, to build shelters and cabins, and to plant fields. In the fall they reaped a good harvest. Because of this it was decided that they set aside a day for the worship and thanksgiving to God. This they naturally called Thanksgiving. Merely a day for giving thanks. This holiday has been handed down to us from these hardy people. Are we going to use the day set aside in this year ~~1943~~ to at least show a little thanks? Or are we going to do as so many people will do, sit down to an overflowing table and eat and drink ourselves full, and never give one thought to why we celebrate this day? People should be made more aware that this is a day that may not be particularly Holy. Yet it should have a certain significance to us. It should make us aware that this is a day in which we render heartfelt thanks to our Creator for what He has done for each of us. This need not mean that we sit all day with hands folded and do nothing. We can do the things we want and we like, but we should pause to express our gratitude and our humble thanks to our God.

Through our worship and our thanks to God we begin to grow in love. We cannot worship God, and we cannot thank Him and not love Him. It is impossible to do so. How could we worship someone, and show our thanks to him and hate him? It can't be done. Yet we do not often think of our love for Him. We willingly worship Him and we willingly serve Him, yet we hesitate to show our love.

Now how do we show our love? By living as we should. We know what is right and we know what is wrong. Therefore we need to try to live as we should and this will show forth our love more than anything we can otherwise say or do. Many times we would like to tell God of our love and do not know how to go about it. We are like the homesick sailor who decided that he would spend some of his paycheck by sending his girlfriend a telegram. He chewed on the pencil for a while and finally he came up with, "I love, you, I love you, I love you, John." The clerk read it over and told him he was allowed to add a tenth word for the same price. So the sailor pondered this over for a while and then added his tenth word. It was regards. Our love for God is sometimes like this. We want to tell Him we love Him, but after this what can we add? We can only add our regards, the living of our lives. This is the proof of our love. ^{BUT} What higher motivation could we have than that of serving God by helping someone in need? ^{THIS IS LOVE.} Will we continue to sit in our warm churches as we do Thanksgiving after Thanksgiving and think of those who will go to bed hungry this Thursday as well as the other days leading up to it and those following? Will we continue to agree that something should be done about this and then go home to our snug warm homes and promptly forget it? God forbid that we do. ~~I read an interesting article~~ ^{AN ARTICLE I READ} In Christianity Today recently. ~~It~~ ^{ILLUSTRATION FROM} had to do with eating and being gluttonous. It was titled, "Tis the season to be Gluttonous." It told of our national pastime of overeating and being overweight. But what was really interesting was the little incident of a woman who was told by her doctors to lose some weight. She tried diet foods and dietetic foods, calorie counting and so on ^{CHRISTIANITY TODAY FILE} to no avail. She lacked the will power. But one day she received a pamphlet in the mail asking for money ~~for money~~ to help feed needy children. On the cover was a picture of a dark skinned boy whose scrawny chest and limbs made him look like a skeleton. She said the sight of this boy was like a spiritual shock treatment. It started her to thinking how she could take off the unneeded pounds and at the same time put on some desperately needed pounds on the body of a starving child. Use illustration here.

Now this woman made a very important discovery. That sometimes we can help ourselves by helping others. This is the secret of the Christian life, the living by giving. Someone anonymously wrote the following lines, paraphrasing the words of Christ. Illustrate with this poem.

My friends, there are still many, many people who need our love and our help. We are indeed our brothers keeper. If we refuse to help then we are not Christians, we are heathens under an assumed name. Ellen Underwood wrote a little poem I would like to share with you ~~this morning~~. I believe it states more eloquently than I how and what we need to be doing. It is entitled, "I shall not pass again this way." God grant that we may not only take these words as our theme of life, but may we truly give of ourselves, showing our love to others by our deeds and our concern and our material possessions. Amen

The bread that gives men strength I want to give;
 The water which the thirsting need to live:
 I want to lift the faint who fall each day;
 I'm sure I shall not pass again this way.

I want to give serenity for tears,
 The faith to conquer crowding doubts and fears.
 For ashes, beauty I would like to pay;
 I'm sure I shall not pass again this way.

I want to give good measure running over,
 And always help each angry heart discover
 The answer soft that turneth wrath away;
 I'm sur I shall not pass again this way.

I want to give strong hope, firm faith, and sweet,
 Warm charity to all whom I may meet;
 As God ordained I want to live each day;
 I'm sur I shall not pass again this way.

Scripture I John 4: 7-21

Hymn 393.

Meditation

Closing Prayer

FALL MEETING LAKE
ERIE ASSOCIATION

With Love From the Church

When I was serving in the armed forces in Korea, the company to which I was attached was company G. In the phonetic alphabet of the armed forces the letter G was simply George. The company commander was Joseph Love. I didn't know it but every letter that went out of our company was stamped, "With love from George." Now you can readily see the implication. This could be taken two ways. One way meaning with Captain Love of George company, or with love, warmest affection and regards from company G. This is what the impact of the church should be upon those with whom it comes into contact. Persons outside of the church are asking and have been asking for sometime, "Where is the Church, What is the church doing in such a given situation?" These are things people want to know. In some cases it is strictly a matter of trying to embarrass the church and in others it is a sincere inquiry. But in either case we can answer very confidently that the Church is serving and has been trying to serve in all parts of the globe. But perhaps there is one element we often overlook. It is the element of love. We can give of our time, we can give of our material resources. But if we neglect to do the giving with love all is lost.

Our service, our giving, everything should be permeated with love. The thing that people need today more than ever before is love. This is more true now than it ever has been. I need not remind you or recall to your thinking what is and has been taking place throughout the nation and the world. We have heard and seen many displays of hatred and violence. What is needed now is a wave of love from all Christians to stem the flow of this hatred and violence. One of the popular songs of a short while ago said, "What the world needs now is love sweet love, it's the only thing there's just too little of." How true. Think of how love can change things. If we continually meet violence with violence we lose all hope of having peace and tranquillity. The message that Jesus spoke and taught was one of love. To those who preach otherwise I say they are not reading the same book that I am. He taught, love your enemies, pray for those who hurt you, go the extra mile, turn the other cheek and so on. These are all examples of love. This is what we should and must do as Christians or as followers of Jesus if you will.

William Barclay tells an example of this love. He speaks of a British battalion whose men came to church services because they had to. They sang

the hymns with gusto if they liked them and knew them. They listened very attentively to the preacher, if he was interesting. And beyond this they never came near the church the rest of the week. But when an earthquake befell the city of Quetta India, their rescue work so impressed a Brahmin that he demanded to be baptized immediately. They showed love and concern for these people. It wasn't just a cold handout of money. Nor was it an indifferent doling out of food and clothing. They spoke the language that all human beings respond to. They spoke love. This is what is needed today. Let it begin with us.

When we observe how some parts of the church movement have become sidetracked we wonder just what it is they advocate. For instance in a summer issue of Christianity Today, a report on the latest sessions of the National Council of Churches was made. It pointed out that a policy statement was passed by an 81-61 vote. The statement said, "We recognize that when justice cannot be secured either through action within existing structures or through civil disobedience, an increasing number of Christians may feel called to seek justice through resistance or revolution." Remember that these are very learned men who are supposed to represent Christianity. And here they are advocating violence. This is not just my opinion of them either. In the same issue of Christianity Today is a summary of the news. It is entitled "Back to Violence as Usual". The very first sentence states, "1968 may go down as the year in which the world tried to cope with a rising tide of violence while ecumenical assemblies sought to encourage it." Again I say that this is not the Gospel Jesus Christ spoke. He never advocated violence of any kind. True He showed violence in the Synagogue, but He never destroyed peoples homes or businesses as we see today. This is the end result of following advice such as ^{THAT} ~~is~~ proposed by the National Council of Churches. This is definitely not love. That is why I have made the statement that we need love in all elements of the church today. ^{STORY OF EP. MINISTER} An example of the harm that can be caused by a lack of love and concern is the story told of the great Hindu Mahatma Ghandi. He was very interested in Christianity and expressed a desire to become a part of it. However because of the way he was treated several times by the British officers in charge he rejected Christianity. He made the remark that if Christians acted like the man whom they followed, in other words Jesus Christ,

then, he said he would become a Christian. As a result of his action thousands became lost to Christianity forever, because literally thousands followed him and did what he did. So you see we must try to show love in all ways and in all things. People judge us and thereby pass judgement on the church by what we do. We can do more with a smile and a sincere warm handclasp sometimes than we can do with a five dollar bill. We can reach more people with a desire to share their problems. A minister I have been assigned to, to be my councilor, my shepherd sort of. Told me that when you serve a congregation you share their joys and their sorrows. Their tears become your tears and their joys your joys. I have found this to be very true. But I have also found that this is not only the mission of preachers but becomes the mission of all of us. If each Christian would try to help one other person and look after him or her, think of what love would mean to other people. The church would take on new meaning and people could see it as it should be. But each proposal must have a beginning. So why not start this program in our own Lake Erie Association. Let us each one strive to shower those we meet with love. Perhaps the contagiousness of it will be caught up by others and spread far and wide. At least we know it would have the blessing of God since His Son advocated this kind of program. It is worth a try certainly. God grant that we may love His people as we should. "What the world needs now is love, sweet love, it's the only thing there's just too little of." Let us pray.

Every Man's Servant

Scripture; Matthew 23; 1 to 12

Text Matthew 23; 11

He who is greatest among you shall be your servant.

Our theme for this years laymens Sunday is "Every man's servant." Before we can begin to understand the theme we must first understand what the word servant means. Webster defines servant as being a person employed to perform services. A person ardently devoted to another or a cause. So as Christians we can safely say that we are to be employed by Christ to perform duties and services. And as Christians we should be ardently devoted to the cause of Christianity. But how can we function as servants? We must first prepare ourselves to be servants. Now you may ask how do I do this? How do I go about preparing to be a servant of Jesus Christ? This is probably the most difficult part, the preparation. The first step that we servants should take is to take out Bibles and read and study the four Gospels. This will give us a good insight into what is required of a servant. Christ is the prime example of a servant. After we have done the required reading we should sit down and take stock of ourselves to see where we can best fit into the servants role.

This will require a methodical taking of personal notes. We can jot them down if we feel so inclined. Most of us know ourselves fairly well. We know our weak points and we also know our strong ones. So this note taking will take on an aspect such as this. Well let's see now, I can sing a little maybe I could sing in the church choir. I talk a lot and I like to speak, possibly I could take a class and put my knowledge to work. I like to make things perhaps the church has a list of things that need made or repaired. And so our list can go on and on until we have exhausted what we can and cannot do. After we have listed all the things we can do we need to know where best we can serve. To find this out we must confer with someone about this and the most logical one is God. Yes I said God. There are some Christian people today who feel that prayer is a thing of the past. No need to pray because we can work out our own lives without any help. And He doesn't

answer prayer anyway. And we go to Church on Sunday and the minister gets up in front of the Altar and prays and this should carry us through the week. Strange as it may seem some people have this attitude. But those of us who pray and know that God answers prayer know this to be the way to conduct our lives. We have but to cast our burdens upon Him and He will show us what to do. So we have taken the first step in the preparation of being a servant.

The second logical step would be to act like a servant. For some time the word servant has been erroneously used. When we think of a servant we think of a maid, a butler, a valet, a chauffeur or a waiter. The popular conception is that for lack of intelligence or education this is the only means of earning a livelihood these people have. In other words someone who is a servant is more or less beneath our social level. And this is the very thing Christ is pointing out to us as we heard in our Scripture this morning. He says, "He who is greatest among you shall be your servant." No one is any better in the sight of God than any one else. No class distinction, no social status, no caste system nor any other means of setting us above or apart from our fellowman can ever put us in God's favor. Indeed these are the very things that can keep us from the grace of God. We must always try to be humble as we go about our Christian duties. But here again is where we run into problems. Because to some people this serving business only goes so far. Most of us have heard people say, I've done my share, let someone else do it for a while. Or why do they always ask me to do these jobs there are other people in the church besides me. So as a result we keep passing the buck and the jobs don't get done in the church. Or they are performed by a small overworked group. Whereas if we each one would assume our proper place in the church and accept our role as a servant the work of the church would be furthered and we would be doing the bidding of our Saviour. Did Christ pass the buck when it came to being a servant?

We know He didn't. No person was too small or in significant for Him to minister to. He spoke and ate with those who were considered outcasts. He healed those who were considered unclean. He helped those who were considered unworthy of help. If Christ was willing to act like a servant, can we do any less?

The third logical step is to obey like a servant. Here is where we really run into difficulties. Christ has given us the challenge to follow Him. To follow Him implies that we must be servants as He Himself was a servant. We must obey His commands and do what He wants us to do. This is what bugs most of us. We like to think that we are doing pretty good without any demands upon us. We live pretty good lives. After all don't we go to church fairly regularly? Or at least as often as we can provided something more important hasn't come along. We give what we can to the church. What more do we have to do to be a good Christian? Isn't this enough?

If we begin to think seriously about questions such as these and answer them truthfully we all can start to squirm a little. Because we know that we all could do more than we are for Christ. In our modern twentieth century Christian church it is a sad commentary indeed to see how lightly Christ is taken. In this country of ours which is supposed to be one of the most religious in the world we can't muster enough men and women to fill our pulpits: we can't get enough teachers for our church schools: and we can't get enough workers for all the other miscellaneous jobs and duties of the church. Why is this so? The truth is we are unlike Christ in one great respect. We come to be ministered to and not to minister. Whereas Christ came to minister and not be ministered to. We can give up our time to belong to the Moose, the Elks or other fraternal orders. We can find time to play golf, to bowl, to swim and other forms of recreation. We can find time to do a hundred and one things but we cannot find time to serve our Lord. Now don't get me wrong. The Moose, the Elks and other fraternal groups

are fine organizations. And bowling, golfing, swimming and other forms of recreation are good for us. But the truth of the matter is too often these things stand in our way of being servants of Christ in our Church and in our communities. Not too long ago our Church school curriculum had a lesson on, "Commitment to Christ." This is one subject about which I feel very strongly. I tried to impress upon the girls and boys in my class that this is something we should not take too lightly. When we promise to accept Christ and follow Him we should do so knowing full well that it means all the time and not just when we feel like it. Our Lord and His service should come before all else in our lives. Everything else we do is secondary ~~xx~~ ~~xxxxxxx~~ to this.

When I was a boy in Sunday school we sang a hymn which I liked very much. For one thing it had a catchy tune and a wonderful chorus. Maybe some of you will remember it too. The chorus goes like this.: "Where He leads me I will follow, where He leads me I will follow, where He leads me I will follow, I'll go with Him, with Him, all the way." I have often wondered why we don't use hymns like this our churches and church schools today. In fact we don't even include them in our newer hymn books. Perhaps it's because we are not as much concerned with following Christ as servants today as we were a few years ago. When we look at the way Christ obeyed as a servant we must certainly be ashamed for the obedience we show. Here was the Son of God obeying to the point that He even died for us. Now did He do this just matter of factly or did He have misgivings about this? We know from the Gospel accounts that He had misgivings. We read where He prayed that God should remove the obligation from Him. But when He saw that it was God's will He obeyed. Obedience is a very difficult thing to learn. We like to do the things we want to do. But oh how we dread doing what we should do. To school ourselves in the art of obedience, each time we are tempted to shirk what we should do we should each one try to remember the supreme sacrifice which Christ endured for us.

The next time someone approaches us and asks us to be a servant in any capacity, before we quickly blurt out that we don't have the time or some other lame excuse, let us each recall our role as a servant of Christ. And let us each one try to commit our lives more fully to Him. St. Francis of Assisi sums up very nicely what I have been trying to say when he wrote

"O Divine Master grant that I may not so much seek to be consoled,

as to console,

To be understood as to understand,

To be loved as to love.

It is in giving that we receive.

Let us pray.

The Old Rugged Cross

Another Lenten hymn that points to the cross is the "Old Rugged Cross". This should explain to you why you were given one of the Sunday School hymnals. This hymn is perhaps one of the most popular hymns ever written. It was written by the Rev. George Bennard and the copyright for it was secured in 1913. It has been used in almost any type of service that there is. From regular worship services to revival meetings, or just plain singing by groups gathered around a piano.

"On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest and best
For a world of lost sinners was slain."

In this the first verse, the author expresses in very simple language how he feels about the cross and what it means to him. But I think it goes much further than that. To all of us, the cross is distant. It is remote, it is away. In other words it happened 2000 years ago and we can look upon it as being ancient history. It isn't like the Apollo 9 flight just completed. To us this is new and up to date. But to look back 2000 years seems like such a long time ago. It is that, but yet the story of the death of Jesus is just as new today as it was when it happened. The meaning of it is still the same. A sacrifice made for all mankind. As it is seen through the eyes of the author of this hymn, we can see in our minds eye a cross standing between two others, on a distant hill. It was an emblem of suffering and shame. The cross was one of man's cruellest means of execution. To be executed thus was a form of degradation as well as execution. It was used ~~ix~~ as a deterrent to crime much as the gas chamber and the electric chair are used in our present society, with about the same results. The author expresses his love for this saviour who was slain for a world of unloving and unbelieving sinners. This too is very true in our world today.

"Oh that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left His glory above,
To bear it to dark Calvary."

The cross has always and always will have a strange fascination to anyone who contemplates it. Its meaning and what it signifies repels us. It draws us to it if we think about it. When we think of Jesus staggering under the weight of it, being pushed and prodded and mocked each step of the way we can begin to realize the enormity of His love for mankind. We think of the cross as being something beautiful and lovely. It wasn't this at all. We probably gain this impression because of the fact that the ones we display on our Altars and in our churches are a thing of polished metal or smooth planed wood, but the real cross never resembled this at all. Today we cut timber in our forests, and then send it to a mill where it is planed and put into a kiln and dried for a certain length of time to remove ~~the~~ a certain amount of moisture from it so it is not only lighter, but to reduce the amount of shrinkage in the houses and buildings it is used for. But in ancient times a tree was cut and an upright part of it was placed in the ground. The man who was to be executed carried the cross piece to the place of execution and there he was fastened to it and hoisted to the upright where he was secured into position. Not a pleasant thought by any stretch of the imagination. Anyone who has felled a tree of any size and has had to carry a portion of it knows the awkward cumbersome weight involved. And this is exactly what Jesus carried for you and I.

"In the old rugged cross, stained with blood so divine,
A wondrous beauty I see
For 'twas on that old cross Jesus suffered and died,
To pardon and sanctify me."

How can anyone see beauty in an instrument used to torture and kill someone? The answer is that we do not see the cross as being beautiful, but that the beauty lies in what this struggle and death means. It means that by His shedding of blood, Jesus pardoned us from our sins. He gave us a gift so wonderful that we cannot describe it in mere words. "Greater love has no man than this, that a man lay down His life for His friends." These are the words of love. These are the words of a sinless man who gave all that He had for strangers. Strangers, yes. But still His friends if we love Him in return.

"To the old rugged cross I will ever be true,
 Its shame and reproach gladly bear;
 Then He'll call me some day to my home far away,
 Where His glory forever I'll share."

The cross has a shame and reproach to it that each of us must bear. We are just as responsible for the death of Jesus as anyone in that mob 2000 years ago. Oh, I know, you say how could we be? But would we have acted any differently than anyone there? I doubt it very many of us would. I have heard people say, that had they been there, they would not have been part of that mob. That they would have cried for His release. I think if I had been there I would have cried loudly along with the others that He be killed. Look at history. The ancient gladiatorial games were this way. People screamed for the blood of the combatants. Even today, we have not gotten very much more civilized. At ~~football~~ ^{baseball} games, or hockey games we like to see a good brawl. At boxing matches or wrestling matches the fans get bored if one or the other opponent isn't knocked around. The sight of blood or the thought of it arouses the mob. And I don't think many of us would have been much different than the people of old. This may not be a nice thought or a pleasant thing to say, but just think about it. But the end result of this sacrifice is that we can some day go to a place reserved for His followers. A place bought with His blood. "In my Father's house are many mansions. I go to prepare a place for you." Yes He forgives us our cry for blood. He forgives us for everything if we will but follow Him.

After each of these verse the chorus is sung as in most hymns. The chorus of this particular hymn is one that always held wonder and awe for me. You see, I was taught this hymn by my mother, as a very small boy. I remember quite well as a lad of six, seven and eight visiting friends and relatives with my parents. In particular I can recall quite vividly how we visited my oldest brother and his wife. They rented the upstairs of my sister-in-law's parents. ~~The~~ Mr. and Mrs. Dunlap always wanted to hear my brother and I sing when we visited. After a little coaxing we would, it was sort of a ritual. Wherever we went we had to sing. We weren't good singers mind, but for some reason we were always required

Till my trophies at last I lay down;

GAS 5303 GEN

"Speaking of Women!"

Text: Genesis 1:27,28a, "So God created man in His own image, in the image of God He created him; male and female he created them. And God blessed them."

I read somewhere once that psychiatrists or psychologists could analyze a person, not only by the things he could reveal about himself. But also, by his eating habits and his sleeping habits, and his reading habits. I am sure any of those fellows would have a field day not so much with my eating and sleeping habits, but with my reading habits. I am what would probably be called an inveterate late reader. By this I mean that I hardly ever get around to reading the latest issue of Readers Digest, or Newsweek, or even the newspaper. In our living room beside my chair you will almost always find the Sunday comics, from several weeks ago. They lie there and patiently await the time when I will ~~read~~ ~~the~~ get around to them.

Now all of this is leading up to the fact that I was reading the latest edition of the United Church of Christ magazine, which is called A.D. By the latest, at least for me, I mean the June issue. But in this ~~magazine~~ magazine, I read first a review of a religious movie, and then I read an article about a woman who is now an ordained minister, ~~and then~~ ~~I read the letters to the editor in which there were several about an article that appeared in the April issue. I checked back through the issues I still must read, and I found January, February, March, and May, but no April. So I can only quote from the letters to the editor.~~ Now what all of this roundabout introduction is leading up to, is that these ~~2~~ things are tied together in a somewhat similar pattern. At least I believe they are, and I would like to share this with you this evening.

First, I should perhaps strive to find out just where I stand, while speaking to this wonderful group, so permit me to ask you a few questions. How many of you ladies here are behind the women's liberation

movement 100%? By this I mean, how many of you support all that it is doing and are not against anything that it does?

Alright, now how many of you support the womens liberation movement with some reservations? In other words, how many of you think it has some good points, but it also has some bad ones?

Fine, now how many of you are against it altogether? In other words, how many of you feel it is doing the image of womanhood a disservice and you are against it for that reason?

Now I think I know how you stand, but this does not mean that I am going to alter my thinking just to suit the majority here. I am sure based on past experience with womens groups, that you will hear me out and be fair in your judgement of what I may say.

The article I read about a movie review, was about a picture entitled, "Brother Sun, Sister Moon." This picture should be coming around this area soon, and it is the story of St. Francis of Assisi. But it is also the story of a woman named St. Clare. This girl was born ^{received the best education} into a noble family, and at the age of 16 was promised as a wife to a knight, whom she refused to marry. She instead focused her attention on caring for lepers and orphans. The story of her life is intertwined with that of St. Francis, because they were each striving to do the same thing and were attracted to each other by their desire to be servants to others. Please note that they were not girl and boyfriend, but just fellow brother and sister seeking to be of assistance to those in need.

Pope Alexander IV called her, "The new woman who poured forth a fountain of living water to thirsty souls."

The article about the woman who is now an ordained minister tells of a woman who has gone from a suburban housewife to associate pastor of a church near Los Angeles California. The article states that 25 years ago she was ready to give up teaching Sunday School, because of the Biblical way the lessons were presented. She came close to leaving

the church altogether. Because of the kindness of a minister following the death of her 2 month old baby she again became a part of the church, but was still unable to accept the Bible stories literally. The one story she mentioned was Moses and the burning bush.

Now what we have here is a contrast in viewpoints. On the one hand we have a woman of nobility, who accepted the simple uncluttered literal interpretation of the Bible. While on the other hand we have a woman who is educated and does not want to be bothered by things that cannot be explained.

Although these two women lived approximately 800 years apart from one another, they are a study in what is transpiring today in the world of womanhood. We see on all sides of us a conflict between those who would change the status of women completely, and their methods border on doing away with all of the old things and putting women completely free and equal in all respects to men. Now much of this is good, and believe me it is for the better. But looking at it from the male point of view, I find much of it rather disgusting.

I still like to think of women as being something special. I still like to think of them as being capable of being that beautiful creation that God made, that is definitely distinct, and separate from the creation known as male. This does not mean that I feel men are superior to women, or that women are stupid and dumb. It merely means that for me women hold a special place and a special function in our society, and when they overstep these bounds they cease to be women.

I for one do not care to think of women as being truck drivers, and stevedores, and common laborers. I believe they are doing a grave disservice to their image. But on the other hand I deplore that women have worked in many areas in direct competition with men, and are paid far less than the men, simply because they are women. So you see there are areas of improvement that the women must and should fight for.

The woman who has entered the ministry at a later period of her life, can be compared to those women who seek to overthrow all that has been held ~~true and~~ true and right for women. Now mind I am not judging this woman, I am merely making the observation that her thinking about the Bible ~~being unacceptable because stories such as Moses and the burning bush cannot be explained~~ has led to much of the unrest and lawlessness that is prevalent in our society today. Instead of striving to tear down our morals and our ~~rational~~ national belief in God and the Bible, this woman would do ~~well~~ more for womanhood if she stood up and fought against the immorality and disease that is rampant in our society today.

Instead of saying that she cannot believe in the literal burning of a bush and other stories in the Bible, she would do much more good if she came out against the spiritual decline in our nation, and in the moral decay of our youth by the use of all sorts of drugs.

Now all of this brings us to the part that many other women are playing in our society. This would apply to groups such as this. Women still must be the stabilizers in our society. They must still be the ones who can still exert a great influence from the sidelines. By this I mean that the image of a woman being weak and ineffectual and relegated to the role of a 2nd class citizen is mostly bunk. If the truth were ever known, it would astound the entire world to find out that more strings are pulled behind the scenes by women, and these strings being pulled, bring about the decisions that are reached in the halls of legislation, and in the board rooms of corporations.

Someone once said, that behind every great man, stands a woman, and he was right. But he also should have added that not only behind every great man, but behind almost every man stands a woman. I know that in my life it has been 1st a wonderful and loving mother, and for the last 22 years it has been a loving, devoted wife. And were it not for

these two women, I would not be standing here addressing you this evening.

But there is one further thought I would like to share with you along these lines. With all of this talk of women's lib, and men and women exchanging roles in society, I still firmly believe the old cliché, "the hand that rocks the cradle rules the world." We need just look at our society and see the results that have come about because women have been persuaded by some kook like Benjamin Spock that they were raising their children all wrong. I have a nephew and two nieces that were raised along the lines of Spock's book, and they haven't turned out completely well.

So my advice to ~~women~~ women in this group, and to women of the nation and even of the world, is, "Be women. Don't try to be men. Be feminine, be what God meant you to be. And if you are true to your sex, you will always be one of the most stabilizing forces that can be found in our society.

"So God created man in His own image, in the image of God He created Him; male and female He created them. And God blessed them." This shows there is distinct difference between male and female. And we should each thank God for that difference, because it takes both male and female to run anything. So be proud of being women and God will direct your paths.









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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.